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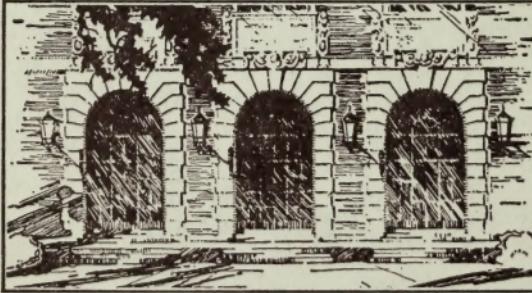
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## P R E F A C E.

IN this edition of the Olynthiacs the same plan has been followed as in that of the Philippics. The text of Bekker's stereotyped edition has again been followed, except in one or two cases, where there seemed to be good reason for departing from it. For information on the events connected with or mentioned in these speeches, the reader has been throughout referred to the histories of Thirlwall and Grote, who have discussed all points of interest so fully as to render an historical introduction needless. Some remarks on Demosthenes as an orator and statesman will find a more fitting place in this volume than where the student is, it is presumed, making acquaintance with him for the first time. In the notes I have availed myself largely of the labours of my predecessors, and gladly acknowledge my obligations to the editions of Sauppe, Westermann, Franke, and Redhautz. The English editions of these speeches I have refrained from consulting. The abbreviations used in referring to editions and works of reference, will, it is hoped, present no difficulty. It is only necessary to state, that by 'Bekk. st.' is meant Bekker's stereotyped edition; and by 'Bekker,' the edition of 1824 contained in Bekker's 'Oratores Attici.'



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ΛΙΒΑΝΙΟΥ ΤΠΟΘΕΣΙΣ. Ὁλυνθος ἦν πόλις ἐπὶ Θράκης, Ἐλληνικὸν δὲ ταύτη τῶν ἐνοικουόντων τὸ γένος, ἀπὸ Χαλκίδος τῆς ἐν Εὐβοίᾳ· ἡ δὲ Χαλκὶς Ἀθηναίων ἄποικος. πολλοὶ δὲ πόλεμοι καὶ ἔνδοξοι τῆς Ὁλυνθου· Ἀθηναῖοι τε γὰρ ἐπολέμησεν ἄρχουσι τῶν Ἐλλήνων τὸ παλαιὸν καὶ αὖθις Λακεδαιμονίοις. χρόνῳ τε εἰς δύναμιν προῆλθε μεγάλην, καὶ τῶν συγγενῶν πόλεων ἐπῆρχεν· ἦν γὰρ ἐπὶ Θράκης πολὺ τι γένος Χαλκιδικόν. Φιλίππων δὲ τῷ Μακεδόνων βασιλεῖ συμμαχίαν οἱ Ὁλυνθῖοι ποιησάμενοι, καὶ πολεμοῦντες μετ' αὐτοῦ πρὸς Ἀθηναίους τὸ κατ' ἀρχάς, καὶ τοῦτο μὲν Ἀνθεμοῦντα παρὰ τοῦ Μακεδόνος εἰληφότες, πόλιν ἀμφισβητήσιμον Μακεδόνιοι καὶ Ὁλυνθῖοι, τοῦτο δὲ Ποτίδαιαν, ἦν Ἀθηναίων ἔχοντων ἐκπολιορκήσας ὁ Φίλιππος Ὁλυνθῖοις παρέδωκεν, ὕστερον ὑποπτεύειν ἥρξαντο τὸν βασιλέα, ὅρωντες αὐτοῦ ταχεῖαν καὶ πολλὴν τὴν αὔξησιν, οὐ πιστὴν δὲ τὴν γνώμην. ἀποδημοῦντα δὲ τηρήσαντες αὐτὸν, πέμψαντες πρέσβεις πρὸς Ἀθηναίους κατελύσαντο τὸν πρὸς αὐτοὺς πόλεμον, ποιοῦντες τοῦτο παρὰ τὰς συνθήκας τὰς πρὸς Φίλιππον·

ARGUMENT.—ἐπὶ Θράκης] 9. 26.  
ἐπολέμησεν—in the year before the Peloponnesian War, from which time Olynthus became the principal city in Chalcidice (Thuc. 1. 58). Again in B.C. 364, when Timotheus, aided by Perdiccas king of Macedon, took from them Potidaea and Torone (Isocr. 15. 108, 113). The war with Sparta began B.C. 383, and ended, B.C. 379, with the reduction of the city. The account given by Dem. in 19. 264 is purely oratorical, and affords a good example of the way in which Athenian speakers often treated history.

τὸ κατ' ἀρχάς] When Philip declared his intention to reduce Amphipolis by force, the Olynthians sent an embassy to Athens to negotiate a treaty of amity and alliance

with the Athenians, the immediate object being the relief of Amphipolis. But in consequence of a secret negotiation between the Athenians and Philip, in which the latter promised that he would restore Amphipolis to them as soon as he had taken it (cf. 2. 6. Thirl. v. 192), the overtures of the Olynthians were rejected. It was then that Philip, to conciliate the Olynthians and prevent an alliance between them and Athens, when the Athenians found that he had deceived them, gave up Anthemus to them and afterwards Potidaea (6. 20).

ἀποδημοῦντα] i. e. when he was still in Thessaly, in the early part of B.C. 352. Grote, 11. 446. cf. 23. 108 sq.

συνετέθειντο γὰρ καὶ κοινὴ πολεμεῖν πρὸς Ἀθηναίους, κανὸν ἄλλο τι δόξῃ, κοινὴ σπείσασθαι. ὁ δὲ Φίλιππος πάλαι μὲν προφάσεως ἐπ’ αὐτοὺς δεόμενος, τότε δὲ ταύτην λαβών, ὡς τὰς συνθήκας παραβεβηκόσι καὶ πρὸς τοὺς ἔχθροὺς τοὺς ἑαυτοῦ φιλίαν ἐσπεισμένοις πόλεμον ἐπήνεγκεν. οἱ δὲ πεπόμφασι πρέσβεις εἰς Ἀθήνας περὶ βοηθείας, οἵς ὁ Δημοσθένης συναγορεύει, βοηθεῖν κελεύων τοῖς Ὀλυνθίοις. καὶ φησὶ τὴν Ὀλυνθίων σωτηρίαν ἀσφαλειαν εἶναι τῶν Ἀθηναίων· σωζομένων γὰρ τῶν Ὀλυνθίων οὐδέποτε ἥξειν εἰς τὴν Ἀττικὴν Φίλιππον, ἀλλὰ τοῖς Ἀθηναίοις ἔξουσίαν ἔσεσθαι πλεῦν ἐπὶ τὴν Μακεδονίαν κακεῖ ποιεῖσθαι τὸν πόλεμον· εἰ δὲ ὑπὸ Φιλίππων γένοιτο ἡ πόλις αὕτη, ἀνεῖσθαι τὴν ἐπὶ τὰς Ἀθήνας δδὸν τῷ βασιλεῖ. φησὶ δὲ δύσμαχον εἶναι τὸν Φίλιππον οὐχ ὡς ὑπείληπται, θαρσύνων ἐπ’ αὐτὸν τοὺς Ἀθηναίους.

Διείλεκται δὲ καὶ περὶ τῶν δημοσίων χρημάτων, συμβουλεύων ποιῆσαι αὐτὰ στρατιωτικὰ ἀντὶ θεωρικῶν. καὶ τὸ ἔθος οὐν πρόδηλον ὅν, φῶν ἔχρωντο οἱ Ἀθηναῖοι, ἀνάγκη σαφηνίσαι. οὐν δύτος τὸ παλαιὸν θεάτρου λιθίνου παρ’ αὐτοῖς, ἀλλὰ ξυλίνων συμπτηγνυμένων ίκριων, καὶ πάντων καταλαμβάνειν τόπον σπειδόντων, πληγαὶ τε ἐγίνοντο καὶ που καὶ τραύματα. τοῦτο κωλύσαι βουληθέντες οἱ προεστῶτες τῶν Ἀθηναίων ὀνητοὺς ἐποιήσαντο τοὺς τόπους, καὶ ἔκαστον ἔδει διδόναι δύο ὀβολοὺς καὶ καταβαλόντα θέαν ἔχειν. ἵνα δὲ μὴ δοκῶσιν οἱ πένητες τῷ ἀναλώματι λυπεῖσθαι, ἐκ τοῦ δημοσίου λαμβάνειν ἔκαστον ἐτάχθη τοὺς δύο ὀβολούς. ἐντεῦθεν μὲν οὖν τὸ ἔθος ἤρξατο, προῆλθε δὲ εἰς τοῦτο ὥστε οὐκ εἰς τὸν τόπους μόνον ἐλάμβανον, ἀλλ’ ἀπλῶς πάντα τὰ δημόσια χρήματα διενέμοντο. δθεν καὶ περὶ τὰς στρατείας δικυροὶ κατέστησαν. πάλαι μὲν γὰρ στρατευόμενοι μισθὸν παρὰ τῆς πόλεως ἐλάμβανον, τότε δὲ ἐν ταῖς θεωρίαις καὶ ταῖς ἑορταῖς οἴκοι μένοντες διενέμοντο τὰ χρήματα· οὐκέτι οὖν ἥθελον ἔξιέναι καὶ κινδυνεύειν, ἀλλὰ καὶ νόμον ἔθεντο περὶ τῶν θεωρικῶν τούτων χρημάτων θάνατον ἀπειλοῦντα τῷ γράψαντι μετατεθῆναι ταῦτα εἰς τὴν ἀρχαίαν τάξιν καὶ γενέσθαι στρατιωτικά. διδὸς δημοσθένης εὐλαβῶς ἀπτεται τῆς περὶ τούτου συμβουλῆς, καὶ δύπερωτήσας ἑαυτὸν ὅτι σὺν γράφεις ταῦτα εἶναι στρατιωτικά: ἐπιφέρει “μὰ Δὲ! οὐκ ἔγωγε.”

Τοσαῦτα μὲν περὶ τῶν θεωρικῶν διείλεκται δὲ ὁ ῥήτωρ καὶ περὶ πολιτικῆς δυνάμεως, ἀξιῶν αὐτοὺς στρατεύεσθαι καὶ μὴ διὰ ξένων, ὥσπερ εἰώθεσαν, ποιεῖσθαι τὴν βοήθειαν τοῦτο γὰρ αἴτιον εἶναι φησὶ τοῦ τὰ πράγματα ἀπόλλυσθαι.

**προφάσεως]** It is probable enough, as Libanius says, that Philip affected to consider their alliance with Athens as an act of hostility against himself. Justin, 8. 3, agrees with the Schol. (p. 47 Dind.): “Post haec Olynthios aggreditur; receperant enim per misericordiam post caedem unius (Archelaus) duos fratres ejus (Arrhidaeus and Menelaus), quos Philipus ex novercâ genitos, velut participes regni interficere gestiebat.”

Thirl. 5. 305. Grote, 11. 449.  
ἀνείσθαι] λελύσθαι Suidas.

**οὐχ ὡς]** “transposita est negatio, pro hâc structurâ φησὶ δέ, οὐχ, ὡς ὑπείληπται, δύσμαχον εἶναι τὸν Φίλιππον.” Vömel. cf. 1. 21; 2. 5.

**Διείλεκται]** in an aorist sense, as supr. πεπόμφασι.

**δύο ὀβολούς]** Gr. and R. Ant. s. v. θεωρικά.

**σὺ γράφεις]** 1. 19.

**πολιτικῆς]** “composed of citizens.” cf. 9. 48.

**1.** Ἀντὶ πολλῶν ἄν, ὃ ἄνδρες Ἀθηναῖοι, χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ φανερὸν γένοιτο τὸ μέλλον συνοίσειν τῇ πόλει περὶ ὧν νυνὶ σκοπεῖτε. ὅτε τοίνυν τοῦθ' οὗτος ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν· οὐ γὰρ μόνον εἴ τι χρήσιμον ἐσκεμμένος ἥκει τις, τοῦτ' ἄν ἀκούσαντες λάβοιτε, ἀλλὰ καὶ τῆς ὑμετέρας τύχης ὑπολαμβάνω πολλὰ τῶν δεόντων ἐκ τοῦ παραχρῆμα ἐνίοις ἄν ἐπελθεῖν εἰπεῖν, ὥστ' ἔξ ἀπάντων ῥᾳδίαν τὴν τοῦ συμφέροντος ὑμῶν αὔρεσιν γενέσθαι.

§ 1. **Ἀντὶ π. ἄν . . . χρ.**] “you would in exchange for much money,” “you would give much if the course . . .” The Schol. (p. 22 Dind.) finds an allusion here to the Theoric Fund, of which Dem. speaks below, § 19 sq. This is improbable in itself, and is sufficiently refuted by 14. 34; Andoc. 2. 21; ἐδεξάμην δὲ [ἄν] ἀντὶ πάντων χρημάτων εἶναι ἐν ἀσφαλεῖ φράσαι, Thuc. 1. 33: as we say “I would give much,” “I would give the world.”

πολλῶν as the emphatic word attracts ἄν: 2. 1. The young student should consult Don. *New Crat.* § 187.

**περὶ ὁν]** i. e. περὶ τούτων ἄ. 3. 18, περὶ πραγμάτων προτεθῆ σκοπεῖν.

**ὅτε]** causal. Madv. 127, r. 1.

ἐθέλειν . . . βουλομένων] “be willing . . . those who wish.” On 2. 20, ἄν οἵ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε, Schäf. says, “oratoria varietas, quandoquidem βούλησθε idem est quod θέλωσι.” This criticism would apply better to passages like 13. 3, παρασχεῖν ἔκαστον αὐτὸν μὴ μόνον ταῦτ' ἀκούειν ἐθέλοντα ἀλλὰ καὶ πράττειν βουλόμενον, where both parts of the sentence have the same subject, and the orator might be supposed to have used a synonymous term in the second for the sake of rhetorical variety and to preserve the balance between the two clauses. But the distinction

laid down by Mr. Shilleto (*De F. Leg.* § 26), that βούλομαι implies a *positive wish*, and θέλω the mere negative idea of *willingness, having no objection*, will be found applicable to all passages where the words occur together in Attic prose (cf. 19. 23; 20. III; 23. 83).

ἐσκεμμένος, used actively here and in 21. 192 (οὐχ δὲ ἐσκεμμένος οὐδὲ δὲ μεριμνήσας), is passive in 21. 191. Jelf, 368. 3 a. “for then not only if persons are come prepared with some useful advice will you hear and receive it.” Schäf. wrongly takes ἀκούσαντες (as = εἰ ἀκούσατε) as the protasis to ἄν λάβοιτε. The condition is suggested in γάρ (as in 4. 51, πολλῷ γάρ ἄν ἥδιον εἴπον), and ἀκούσαντες is a complement of the predicate, as ἐπιστάντες in 4. 12.

**ἥκει τις]** “Dem. ut de re certâ loquitur . . . nam se ipsum intelligit.” Schäf. For as Plutarch says (*Vit. Dem.* c. 8), μὴ ῥᾳδίως ἀκοῦσαι τινὰ Δημοσθένους ἐπὶ καιροῦ λέγοντος . . εἰ μὴ τύχοι πεφροντικῶς καὶ παρεσκενασμένος. Comp. what he says of himself on a particular occasion in 21. 192.

**τῆς . . . τύχης,** a partitive gen. “I consider it part of your good fortune.” For the omission of εἶναι comp. 3. 21, δικαίου πολίτου κρίνω. Andoc. 4. 1, πολίτου δὲ ἀγαθοῦ νομίζω.

**ἄν ἐπελθεῖν]** “that it will suggest itself,” “will occur to some to offer

2. 'Ο μὲν οὖν παρὼν καιρός, ὡς ἄνδρες Ἀθηναῖοι, ρύσον  
οὐχὶ λέγει φωνὴν ἀφιεὶς ὅτι τῶν πραγμάτων ὑμῖν ἐκείνων  
αὐτοῖς ἀντιληπτέον ἐστίν, εἴπερ ὑπὲρ σωτηρίας αὐτῶν  
φροντίζετε· ήμεῖς δὲ οὐκ οἰδός ὅντινά μοι δοκοῦμεν ἔχειν  
τρόπον πρὸς αὐτά. ἐστι δὴ τά γε ἐμοὶ δοκοῦντα ψηφί-  
σασθαι μὲν ἥδη τὴν βοήθειαν, καὶ παρασκευάσασθαι τὴν  
ταχίστην ὥπως ἐνθένδε βοηθήσετε καὶ μὴ πάθητε ταῦτὸν

many suitable suggestions at the moment." Demades, the bitter opponent of Demosthenes on this and other occasions, was specially noted for his power of extempore speaking; cf. Plut. *Vit. Dem.* c. 8. ἐκ τοῦ π. (ἐσκεμμένος: Xen. *Hell.* 1. I. 30, τὰ μὲν ἀπὸ τοῦ π. τὰ δὲ βουλευσαμένους.

**οὐδὲν**] with *συμφέροντος*.

§ 2. **οὖν**] "now the present crisis all but cries aloud that you must take yonder affairs in hand yourselves . . ."; *οὖν* being here not strictly inferential, but serving to introduce the subject of the speech after a preface, as in 2. 3; 3. 3 (where the samewords occur as here); 4. 2; 18. 3 and 9. For the rhetorical *προσωποποίᾳ* Dobree comp. Aesch. *Agam.* 66; Pl. *Prot.* 361 A, ἡ ἀρτιξέδος τῶν λόγων . . . εἰ φωνὴν λάβοι εἰπεῖν ἄν. cf. Lyc. c. *Leocr.* fin. Expressions such as τὰ πεπραγμένα αὐτὰ βοᾶ, 19. 81 (cf. ib. 119), and τὸ πρᾶγμα φανερὸν ἐστιν· αὐτὸν γάρ βοᾶ, Arist. *Vesp.* 920, are common enough. cf. Auctor ad *Herenn.* iv. § 66. Cic. *Orat.* § 85, with Jahn's notes. Arist. *Rhet.* 3, c. 10. 7, and c. 11. There are several examples in Cicero: 1 *Catil.* § 18; *In Caecil.* § 19; *Pro Coel.* § 33; *Tusc. Disp.* 2, § 46. The words *μόνον οὐχί* are of course added to mitigate the boldness of the metaphor.

**αὐτοῖς**] emphatic—"yourselves," not employing mercenaries, as has been your custom.

**εἴπερ ὑπέρ**] Such "homoeoteleuta," harsh as they sometimes

sound to us, seem to have given no offence to Greek ears. cf. Lob. *Paral. Gr.* p. 53: *infr. § 8*, **ἥνπερ ὑπέρ**. In 21. 37, **εἴπερ ὑπέρ τοῦ κοινῆ βελτίστου**, Bekk. omits **ὑπέρ**.

**αὐτῶν**] i. e. τῶν πραγμάτων. 3. 21, τὴν τῶν πραγμάτων σωτηρίαν: *infr. 17*, **βοηθήσεον τοῖς πράγμασιν**. Franke, who says "αὐτῶν, i. e. ὑμῶν αὐτῶν," is certainly wrong. Sauppe reads **αὐτῶν**.

**ήμεις**] (**καιρός**. "but we—I don't know how we seem to . . ." a rhetorical turn for **δαθυμοῦμεν καὶ οὐ προσέχομεν** . . . as the Schol. says.

**γε**, which belongs to the pronoun, attaches itself here, as often, to the article. "my own opinion then is."

**ηδη**] "at once:" 18. 10.

**τὴν ταχίστην**] see note to **τὴν πρώτην**, 3. 2.

**ὥπως . . . βοηθήσετε**] Bekk., Dind.; libri **βοηθήσητε**, which Fr. and West. retain. Bekker has substituted the fut. ind. for the 1st aor. subj. also in 2. 2, **ὥπως μὴ . . . δέξομεν**: 3. 2, **σώσουμεν**: 4. 20, **ποιήσατε**: 8. 38, **ἐθελήσουσιν**: 9. 69, **ἀνατρέψει**: 25. 55, **καταστήσει**, &c. But Cobet goes too far in rejecting the 1st aor. subj. not only where its form approximates to that of the fut. indic. as in the passages referred to, but also where it is different. cf. his *Var. Lect.* p. 96 sq.; Jelf, 812. The force of **ὥπως** may be seen by comparing the passages where **ὅτῳ τρόπῳ** is used as its equivalent, e. g. Thuc. 6. 11, **σκοπεῖν ὅτῳ τρόπῳ τὸ . . . ἀπρεπὲς εὖ θήσουται**. Madv. 123, r. On the fut. ind. and aor. subj. in the same

οἶπερ καὶ πρότερον, πρεσβείαν δὲ πέμπειν ἦτις ταῦτ' ἔρει καὶ παρέσται τοῖς πράγμασιν, 3. ὡς ἔστι μάλιστα τοῦτο δέος, μὴ πανούργος ὃν καὶ δεινὸς ἀνθρωπος πράγμασι χρῆσθαι, τὰ μὲν εἴκων, ἥνικα ἀν τύχη, τὰ δὲ ἀπειλῶν (ἀξιόπιστος δὲ ἀν εἰκότως φαίνοιτο), τὰ δὲ ἡμᾶς διαβάλλων καὶ τὴν ἀπουσίαν τὴν ἡμετέραν, τρέψηται καὶ παρασπάσηται τι τῶν ὅλων

sentence after ὅπως see Jelf, 812; Madv. 123.

**πρότερον]** i. e. when Philip was in Thrace, B.C. 352. cf. 3. 4; Grote, 11. 428.

**ἔρει]** the regular verb in this case where the fut. is required. Xen. *An.* 7. 1. 32; Hell. 2. 1. 6, πέμπειν πρέσβεις ταῦτά τε ἔροῦντας. “to announce these resolutions and watch the proceedings.” On the fut. after ἦτις, Madv. 115, r. cf. 2. 4.

§ 3. **δέος]** the predicate to τοῦτο. 19. 72, ἔστι δὲ τοῦτο γέλως. Eur. *Heracl.* 739.

**ἀνθρωπος]** Bekk. for the ἀνθρωπος of the MSS. cf. his note, and Cob. *Nov. Lect.* p. 326. Becker has however left ἀνθρώπου in Aesch. 2. 22, κατθψεσθε ἀνθρώπου (Dem.) φθύνον, ibid. § 57, and 3. 98 and 125, τὴν πόλιν ἀνθρωπος (Dem.) οὐκ ἡδύνατο σφῆλαι. Also Antiph. *Tetral.* A. β 2, and id. *De Cœd. Her.* § 66, ὅτῳ τρόπῳ . . . ἀπόλλωλεν ἀνήρ, i. e. Herodes, supposed to have been murdered; cases obviously different from e. g. Aesch. 3. 31, πῶς οὖν ἀν τις περιφανέστερον ἐπιδείξειεν ἀνθρωπον παρανομώτατα γεγραφότα; and Dem. 19. 85, πῶς ἀν οὖν ὑβριστικώτερον ἀνθρωπος ὥμιν ἔχρησατο:

**π. χρῆσθαι]** “unscrupulous and dexterous in the management of things.” In Isocr. 3. 21 we have τοὺς χρῆσθαι τοῖς πράγμασι ἐπισταμένους, “men of administrative ability”) (τοὺς ἐν τοῖς ὄχλοις εἰπεῖν δυναμένους. The thorough statesman is one who, combining the two, is λέγειν τε καὶ πράττειν δυνάμενος (Thuc. 1. 139). cf. 18. 144.

**ἥνικα ἀν τύχην**] West. and others supply εἴκων. It is much more probable that it is used impersonally, as e. g. in Thuc. 1. 142, οὐκ ἐνδέχεται, ὅτι ἀν τύχη, ἐκ παρέργου μελετᾶσθαι: Aesch. 3. 42, ὅτι στεφανοῖ αὐτοὺς δ δῆμος, εἰ οὕτω τύχοι . . ., and countless other passages. “by making concessions (cf. 6. 20) when it suits his purpose,” “upon occasion.”

**ἀξιόπιστος]** from his successes and the way in which he had treated Amphipolis, &c.

**ἡμᾶς . . . καὶ τὴν ἀ.]** i. e. misrepresenting us generally, and particularly our thus leaving them to their fate. This mode of expression is common. Redh. quotes 43. 72, ὅπο τούτον καὶ τῆς ὑβρεως τῆς τούτον: Soph. *Aj.* 1146. Add *Oed. Col.* 750; *Antig.* 95; Dem. 21. 20 and 96; Luer. 1. 6, “te nubila coeli Adventumque tuum;” ibid. 12; Cic. *Pro Mil.* § 4, “per vos ac per vestram fidem.” On the matter of fact see Grote, 11. 462.

The anomalous use of **τρέψηται** here has given rise to various conjectures. Sauppe and Dind. adopt the conj. of H. Wolf **τρέψῃ τε**, though Dind. in his notes seems to approve of Reiske’s δρέψηται: Cobet (*Hyper. Fun. Or.* p. 32) proposes **κλέψῃ τε**, Dobr. **ἀνατρέψῃ τε**. It cannot be said that any of these is satisfactory. There seems to be little meaning in “may both steal and . . .,” or “may both turn and . . .”. As **παρασπάσηται** is the more special term, καὶ must be explanatory, in which case τε has no place. cf. 2. 7, **ἐξαπατῶν καὶ** (“and so”) **προσλαμβάνων**, where καὶ is used in

*πραγμάτων.* 4. οὐ μὴν ἀλλ' ἐπιεικῶς, ὡς ἄνδρες Ἀθηναῖοι, τοῦθ', δὲ δυσμαχώτατόν ἐστι τῶν Φιλίππου πραγμάτων, καὶ βέλτιστον ὑμῖν τὸ γάρ εἶναι πάντων ἐκεῖνον ἔνα ὄντα κύριον καὶ ἥρτῶν καὶ ἀπορρήτων, καὶ ἄμα στρατηγὸν καὶ δεσπότην καὶ ταμίαν, καὶ πανταχοῦ αὐτὸν παρεῖναι τῷ στρατεύματι, πρὸς μὲν τὸ τὰ τοῦ πολέμου ταχὺ καὶ κατὰ καιρὸν πράττεσθαι πολλῷ προέχει, πρὸς δὲ τὰς καταλλαγάς, ἂς ἀν ἐκεῖνος ποιήσαιτο ἄσμενος πρὸς Ὁλυνθίους, ἐναντίως ἔχει.

the same way; Hom. *Il.* 3. 360, *καλίνθῃ καὶ ἀλεύατο κῆρα μέλαιναν.* The cases adduced by Stallb., *Gorg.* 460 D, as proving the contrary, are, it strikes me, irrelevant. In support of *τρέψηται*, which is found in all the MSS., it may perhaps be said that, though he would not have used the word in this way by itself, Dem. might venture to do so in combination with *παρασπάσηται*, by which its meaning would in some measure be determined. cf. note to 9. 72. Tr. "turn for his own advantage (convert), and (= and so) detach from us to himself some of our main interests."

τῶν δλ. πρ.] 2. 31; 18. 28, where τὰ δλα ) ( τὰ μικρὰ συμφέροντα τῆς πόλεως: ib. 278, ἐν οἷς τῶν δλων τι κινδυνεύεται τῇ πόλει.

§ 4. οὐ μὴν ἀλλ' . . . βέλτιστον] τοῦτο τὸ σχῆμα λέγεται τροπὴ ἥγουν παρὰ πρυσδοκίαν, θετε τὸ αὐτὸν πρᾶγμα καὶ φοβερὸν καὶ συμφέρον εἴη. Schol. Comp. other examples in 4. 2; 9. 5.

ἐπιεικῶς must be taken with βέλτιστον. Pl. *Charm.* c. 2, καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῆ ἀπίγγελται. 19. 340, ἐπιεικῶς αὐτάρκεις, with Mr. Shilleto's note. Mr. Kennedy translates "strange to say," apparently following the *Etym. Mag.* c. 359. 35, which says σημαίνει καὶ τὸ παραδέξως καὶ παρ' ἐλπίδα, probably in reference to this passage. But this sense lies in the turn of the argument rather than in the word.

"not but that the very thing which makes P. . . . may fairly be said to be even best for us."

δ . . Φ.] "that in the position of P." 2. 20, αὐτοῦ ταῦτ': Thuc. I. 84, δὲ μέμφονται μάλιστα ἡμῶν. Madv. 53.

ἔνα ὄντα] "in his own person," "his having every thing in his sole power to publish or keep secret," the words δὲ καὶ ἀπορρήτων forming a rhetorical opposition expressing the whole range of political matters. Soph. *Ant.* 1008, οὗτοι δὲ πάροις οἵ τ' ὄντες οἱ τ' ἀπόντες. *Oed. Col.* 1000, ῥητὸν ἄρρητόν τ' ἔπος:—18. 235, καὶ ἐπραττεῖν (Philip) & δόξειν αὐτῷ οὐ προλέγων ἐν τοῖς ψηφίσμασιν οὐδὲ ἐν τῷ φανερῷ βουλευόμενος . . . ἀλλ' ἀπλῶς αὐτὸς δεσπότης, ἡγεμών, κύριος πάντων. The difficulties and delays in states where, as at Athens, ἐν λόγοις ἡ πολιτεία are set forth in 19. 184 sq., cf. also 18. 246. Isocr. 3. 19.

ταμίαν] "paymaster."

πρὸς μὲν τὸ τὰ τοῦ] (S omits τό.) Dind. calls attention to the number of monosyllables here found together, three of them cases of the article, and quotes 3. 11, τὴν τοῦ τὰ . . ., and Alexis ap. Athen. 13. 610 E, τὸν τὰς τῶν λόγων. "is a great advantage for the speedy and seasonable execution of the operations of war." Bekk. seems to have forgotten this passage when he proposed to read τὸ πᾶν in Antiph. *Tetr.* 3. δ 3, τούτῳ τῷ παντὶ πρόχομεν.

5) δῆλον γάρ ἔστι τοῖς Ὀλυνθίοις ὅτι νῦν οὐ περὶ δόξης οὐδὲ ὑπέρ μέρους χώρας πολεμοῦσιν, ἀλλ' ἀναστάσεως καὶ ἀνδραποδισμοῦ τῆς πατρίδος, καὶ ἵσασιν ἡ τ' Ἀμφιπολιτῶν ἐποίησε τοὺς παραδόντας αὐτῷ τὴν πόλιν καὶ Πυδναίων τοὺς ὑποδεξαμένους· καὶ ὅλως ἄπιστον, οἶμαι, τὰς πολιτείας ἡ

§ 5.] The words **δῆλον.. ὅτι** form an Iambic line. Other instances are found in 21. 165; 35. 22, though these are not at the beginning of a sentence. (Hexameters have been discovered in 4. 6; 18. 143, where see Dissen's note. ib. 198; 23. 14 al. Pentameters in 18. 279; 23. 41 al.) Arist. *Rhet.* 3, c. 8, Διὸς βούλῳ δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μήποιημα γάρ ἔσται· βούλῳ δὲ μὴ ἀκριβῶς . . . δὲ δὲ λαμβός αὐτῇ ἔστιν ἡ λέξις ἡ τῶν πολλῶν διὸ μάλιστα πάντων τῶν μέτρων ιαμβεῖα φθέγγονται λέγοντες: Poet. 4. Cic., *Orat.* § 289, says, “versus saepe in oratione per imprudentiam dicimus; quod est vehementer vitiosum: sed non attendimus neque exaudimus nosmetipsos; Senarios vero et Hipponeacceos effugere vix possumus; magnam enim partem ex iambis constat nostra oratio;” cf. also *De Orat.* 3, § 182. Quintil. 9. 4. 72.

**οὐ περὶ.. ὑπέρ]** “that now they are not fighting for glory or a slice of territory, but to prevent the destruction [Lyc. § 61, πόλεως ἔστι θάνατος ἀνάστατον γενέσθαι] and enslavement of their country.” Comp. the illuſtrative passage in 15. 17, where it is said that contests with democracies are ἡ περὶ τῶν ιδίων ἐγκλημάτων . . . ἡ περὶ γῆς μέρους ἡ ὥρων ἡ φιλονεικίας ἡ τῆς ἡγεμονίας . . πρὸς δὲ τὰς ὄλιγαρχίας . . ὑπέρ . . τῆς πολιτείας καὶ τῆς ἐλευθερίας. Dind. understands περὶ with ἀναστάσεως: but there is no reason why we should not supply ὑπέρ from the words immediately preceding in the sense of “the thing to be averted,” as in the passages usually quoted for that sense S. c. Th. 106. Aesch. 3. 10, τὴν

ψῆφον φέρειν . . οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπέρ τῆς αἰσχύνης τοῦ δήμου. cf. Thuc. 5. 69, where negative clauses are added defining the sense of ὑπέρ. With μέρους χ. (in 15 l. c. περὶ γῆς μέρους) ὑπέρ is used in a sense not materially different from περὶ, as very frequently in the orators. And, as is well known, ὑπέρ is constantly found in the orators where Thucydides would have used περὶ. Buttm. *Ind. Mid.* s. v.

**ἡ τ' Ἀμφιπτ.]** εἰσελθὼν γὰρ αὐτοὺς (the traitors) πρώτους ἐφόνευσε λέγων, εἰ τῶν ιδίων πολιτῶν οὐκ ἐφείσασθε, πόσῳ γε πλέον οὐ μέλετε περὶ ἐμὲ ὑστερον τοιοῦτοι γενήσεσθαι. Schol. It is probable, as Thirl. (5. 196) suggests, that this is only a conjectural explanation of the orator's meaning. Similarly it was inferred from 8. 40, πάντων κάκιοτά ἀπολάλασιν, that Lasthenes and Euthyocrates were put to death, but 18. 48 shows that this was not so. Grote, 11. 330.

**Πυδναίων]** Thirl. 5. 197. Grote, 11. 333. The betrayal of Pydna is mentioned again in 20. 63.

**καὶ ὅλως]** “and generally, I suppose, a despotism is an object of mistrust to free states.” Hence his exhortation to the Messenians to cultivate ἀπιστία as their special safeguard. On the use and rhetorical value of the Γνώμη cf. Arist. *Rhet.* 2. 22, §§ 15, 16.

**πολιτεία]** here in a restricted sense, as in 4. 48; 6. 21 al. In Isocr. 4. 125 we have it opposed to μοναρχία (τυραννίς). Arist. *Pol.* 5. 6, τὰς ἀποκλινούστας μᾶλλον πρὸς τὸ πλῆθος καλοῦσι πολιτείας.

τυραννίς, ἄλλως τε κάν νόμορον χώραν ἔχωσι. 6. ταῦτ' οὖν ἐγνωκότας ὑμᾶς, ὃ ἄνδρες Ἀθηναῖοι, καὶ τάλλ' ἂ προσήκει πάντα ἐνθυμουμένους φημὶ δεῖν ἐθελῆσαι καὶ παροξυνθῆναι καὶ τῷ πολέμῳ προσέχειν, εἴπερ ποτέ, καὶ νῦν, χρήματα εἰσφέροντας προθύμως καὶ αὐτοὺς ἔξιόντας καὶ μηδὲν ἐλλείποντας. οὐδὲ γὰρ λόγος οὐδὲ σκῆψις ἔθ' ὑμῶν τοῦ μὴ τὰ δέοντα ποιεῖν ἐθέλειν ὑπολείπεται. 7. νυνὶ γάρ, ὃ πάντες ἐθρύλουν τέως, Ὁλυνθίους ἐκπολεμῶσαι δεῖν Φιλίππω, γέγονεν αὐτόματον, καὶ ταῦθ' ὡς ἀν ὑμῶν μάλιστα συμφέροι. εἰ μὲν γὰρ ὑφ' ὑμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ μέχρι τοῦ ταῦτ' ἀν ἐγνωκότες ἥσαν ἴσως ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι, βεβαίαν εἰκὸς τὴν ἔχθραν αὐτοὺς ὑπὲρ ὧν φοβοῦνται καὶ

§ 6. τἄλλ'] i. e. "gloriam majorum, Graeciae principatum, oppressis opitulandi consuetudinem, injurias Philippi, periculi magnitudinem." H. Wolf.

προσήκει] sc. ἐνθυμεῖσθαι.

Dobree rightly takes ἐθελῆσαι absolutely, quoting Thuc. 5. 9, εἰναι τοῦ καλῶς πολεμεῖν καὶ τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι. "you must take heart and spirit, and apply yourselves." K.

αὐτούς] repeating the note struck in § 2.

λ. . . σκῆψις . . . τοῦ μῆ] (Madv. 170 c), "plea . . excuse for not doing." Lyc. § 33, τί γὰρ ἔδει προφάσεων η λόγων η σκῆψεως; Thuc. 6. 18.

§ 7. ἐθρύλουν τέως] Bekk. st.; Bekk. ἐθρυλεῖτε, ὡς, from F S Υ: cet. ἐθρυλεῖτε: ἐθρύλουν τε ὡς, γρ. F S; ἐθρυλεῖτε τέως, West., Sauppe. Dind. agrees with Bekker. cf. 3. 7. "were constantly talking about." 19. 156, πολλὰ λέγοντος ἐμοῦ καὶ θρυλῶντος ἀεί.

For ἐκπολεμῶσαι Dind. reads ἐκπολεμῆσαι from S, "in quo illud ipsum ἐκπολεμῆσαι a pr. m. scriptum fuit," and so West. Bekk. with good reason retains ἐκπολεμῶσαι. cf. Paley on Aesch. *Choeph.* 540.

καὶ ταῦθ'] "magis placet καὶ τοῦθ'" (the reading of Υ) ut paullo significantius." Schäf. There is no need for any change. 15. 23, βάρβαρον ἄνθρωπον καὶ ταῦτα γυναικα φοβήσεσθε.

ώς = οὗτως ὡς. In this case ἀν, which belongs to the verb, invariably attaches itself to ὡς, ὅπως, &c. Pl. Rep. 4. 428 C, ὡς ἀν ἔχοι βέλτιστα. ib. 5. 473 A, ὡς ἀν ἐγγύτατα τῶν εἰρημένων πόλις οἰκήσειε. Dem. 23. 3. Don. § 608, obs. Madv. 137.

μέχρι τοῦ] "they would perhaps have been of this mind for a time," as opposed to βεβαίαν. Some understand it of degree, "up to a certain point," as in 16. 24.

ταῦτ'] in reference to a preceding singular, as often: 2. 3; 18. 200.

ἐκ . . . ἐγκλημάτων] "exosi sunt Philippum propter offendiones quibus ipsi ab eo laesi sunt, aut quae ab eo ad se profectae sunt. ἐγκλημα est facinus de quo quereris, aut querendi causam tibi esse autumas." Reiske. 5. 14, πόλεμος δι' Ἀμφίπολιν η τι τοιοῦτον ἔ. (quarrel) ίδιον. 15. 17, quoted on § 5. For ἐκ comp. 2. 9; 3. 3 al.

ὑπὲρ ὀν] "propter ea quae." Isocr. 12. 102, ὑπὲρ ὀν τοῖς "Ελ-

πεπόνθασιν ἔχειν. [8], οὐ δέ δὴ τοιοῦτον, ὡς ἄνδρες Ἀθηναῖοι, παραπεπτωκότα καιρὸν ἀφεῖναι, οὐδὲ παθεῖν ταῦτὸν ὅπερ ἥδη πολλάκις πρότερον πεπόνθατε. εἰ γάρ, ὅθ' ἥκομεν Εὐβοεῦσι βεβοηθηκότες καὶ παρῆσαν Ἀμφιπολιτῶν Ιέραξ καὶ Στρατοκλῆς ἐπὶ τοутὶ τὸ βῆμα, κελεύοντες ὑμᾶς πλεῖν καὶ παραλαμβάνειν τὴν πώλιν, τὴν αὐτὴν παρειχόμεθ' ἡμεῖς ὑπὲρ ὑμῶν αὐτῶν προθυμίαν ἦνπερ ὑπὲρ τῆς Εὐβοέων σωτηρίας, εἴχετ' ἀν Ἀμφίπολιν τότε καὶ πάντων τῶν μετὰ ταῦτα ἀν ἥτε ἀπηλλαγμένοι πραγμάτων. [9]. καὶ πάλιν ἡνίκα Πύδνα Ποτίδαια Μεθώνη Παγασαί, τāλλα, ὥνα μὴ καθ' ἔκαστα λέγων διατρίβω, πολιορκούμενα ἀπηγγέλλετο, εἰ τότε τούτων ἐν

λησιν ἐπεβούλευσαν μισοῦντες αὐτούς. “we may expect that their hatred of him on account of . . . will be lasting.”

§ 8. *ταῦτὸν ὅπερ*] Bekk. rightly, I believe. Bekk. st., Dind., Sauppe *ταῦτὸν ὅπερ*, with S., though supr. § 2 they read *ταῦτην ὅπερ*, and Bekk. does not follow S in 22. 2 (*εἰς ταῦτην ὡς πεποιηκότι*) where it has *ταῦτό*, though in the same section he now follows it in reading *τὴν τοιοῦτο ἀσέβημα*. Cobet, *Nov. Lect.* p. 436, is no doubt right in saying that *ταῦτόν* should always be read before a vowel. “commit the mistake which . . .”

εἰ . . . παρειχ. . . εἴχετ’ ἄν] “if we had displayēd . . . you would have held A. then and been rid of all the troubles which followed.” Madv. 117, and r. 1. cf. 3. 17.

ἥκομεν] “we had returned from succouring the E.” — a sense in which this verb is often used : 5. 9 ; 19. 74 al. So ἥλθον, Pl. *Prot.* p. 310 c. Dem. makes frequent allusion to this expedition as one that reflected especial credit on Athens. 4. 17; 8. 74; 16. 14; 18. 99. Thirl. 5. 225. Grote, 11. 338.

For *παρῆσαν* Cobet (*Var. Lect.* p. 33; comp. his *Nov. Lect.* p. 344) after Dobree proposes *παρῆσαν*, which Dind. adopts here and in 19.

154, &c. It certainly seems strange that Dem. should in this one instance use the phrase *παρεῖναι ἐπὶ τὸ βῆμα* instead of the standing expression *παριέναι ἐπὶ τὸ β.* With the received reading comp. 8. 11; Thuc. 2. 34. Arist. *Eg.* 748, *παρεῖναι* 's *τὴν Πυνκά*. Aesch. 3. 71, *παρῆμεν* . . . *εἰς τὴν ἐκκλησίαν*. Franke's objection, that *παρῆσαν* is inadmissible because “manifestum est legatos consensu suggesto non dum concordant verba fecisse,” proves too much; for it would equally tell against *παριῶν* in such passages as Aesch. 3. 159, *παριῶν ἐπὶ τὸ βῆμα . . . ὑμᾶς . . . ἐκέλευε . . .* and the whole use of the word in this sense. Tr. “mounted,” “appeared on this platform.” cf. Thirl. 5. 195; Grote, 11. 329.

On the *βῆμα* cf. *Gr. and Rom. Ant.* s. v. Ecclesia.

§ 9. *Πύδνα*] The conquests of Philip are always, as Mr. Grote observes (11. 334, note), enumerated by Dem. in this their chronological order. infr. § 12.

μὴ . . . διατρίβω] “not to waste time in enumerating them.”

*πολιορκούμενα*] Madv. 178.

ἐνὶ τῷ πρώτῳ] Bekk. st., Dind.; Bekk. ἐνὶ τῷ πρώτῳ, from T. West. quotes Isaetus, 8. 33, *πρὸς ἔνα δὲ τὸν πρῶτον . . . προσάξει*.

τῷ πρώτῳ προθύμως καὶ ὡς προσῆκεν ἐβοηθήσαμεν αὐτοῖς, ῥάοντι καὶ πολὺ ταπεινοτέρῳ νῦν ἀν ἔχρωμεθα τῷ Φιλίππῳ. νῦν δὲ τὸ μὲν παρὸν ἀεὶ προϊέμενοι, τὰ δὲ μέλλοντα αὐτόματ' οἰόμενοι σχήσειν καλῶς, ηὔξησαμεν, ὁ ἄνδρες Ἀθηναῖοι, Φιλίππον ἡμεῖς, καὶ κατεστήσαμεν τηλικοῦτον ἡλίκος οὐδεὶς πω βασιλεὺς γέγονε Μακεδονίας. νυνὶ δὴ καιρὸς ἥκει τις οὗτος ὁ τῶν Ὀλυμφίων αὐτόματος τῇ πόλει, ὃς οὐδενός ἐστιν ἐλάττων τῶν προτέρων ἐκείνων. [10. καὶ ἔμοιγε δοκεῖ τις ἄν, ὁ ἄνδρες Ἀθηναῖοι, δίκαιος λογιστὴς τῶν παρὰ τῶν θεῶν ἡμῖν ὑπηργμένων καταστάς, καίπερ οὐκ ἔχόντων ὡς δεῖ πολλῶν, ὅμως μεγάλην ἀν ἔχειν αὐτοῖς χάριν, εἰκότως τὸ μὲν γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἀν τις θείη δικαίως, τὸ δὲ μήτε πάλαι

**αὐτοῖς** “*ourselves.*” They did send a force, which however arrived too late. 4. 35. Grote, II. 334.

**ῥάοντι** “easier to deal with.” 8. 50, χαλεπωτέρῳ . . . χρησόμεθα ἔχθρῳ.

ἀν ἔχρωμεθα] Madv. 117. Don. 502 bb. σχήσειν is frequently used by Dem. in this sense: infr. 14; 5. 18; 18. 45 al.

νῦν δέ] “as it is, by always neglecting the present and thinking the future will take care of itself, we (emphatic by position) have aggrandized P. and made him more powerful . . .”

**οὐδεῖς πω]** On 19. 22 Schäf. remarks, “saepius οὐπω sic dirimunt. Imprimis notabile quod legitur 18. 18, οὐ γὰρ δὴ ἔγωγε ἀπολιτευόμην πω τότε.” cf. Thuc. I. 32, οὐ μέντοι δὲ γε πόλεμός πω . . . These instances however differ from that here. The Greeks were no more disposed to say οὐπω τις than οὐκ ἐλάσσων τινός. Heind. Pl. *Gorg.* 448 A.

νυνὶ δῆ] taking up what was said in § 8. Dind. reads νυνὶ δὲ δῆ, “but at this very time.” Sauppe νῦν ἥδη, which would be “nunc jam.” The remark which has been made that νυνὶ is never adversative

is wholly unfounded. Lys. 13. 22, καὶ εἱ μὴ ἐκ παρασκευῆς ἐμηνύετο, πῶς οὐκ ἀν ἡνάγκασεν ἡ βουλὴ . . . νυνὶ δὲ . . . Dem. 21. 129; 24. 77. Isae. *De Cleonym.* Her. § 30. Lyc. in *Leocr.* § 23.

**τῇ πόλει**] with ἥκει. “is come to us self-offered,” without our seeking, and so a mark of divine favour, as he says in the next section.

**οὐδενός . . . ἐλάττων**] i. e. οὐκ ἐλάττων τινός (ἄλλης). infr. 27; 2. 17.

**§ 10. δίκαιος** “fair,” “that any one fairly estimating the favours we have received from the gods.”

**τῶν : . ὑ]** “dii hominibus fundatum et materiam quasi agendi suggestunt, deinde homines operâ suâ superstruunt. Haec beneficia a Diis in homines ultro collata dicuntur τὰ ὑπηργμένα.” Sauppe. cf. 19. 280 with Mr. Shilleto’s note. Eth. Nic. 8. 14, οὐδὲν δὲ ποιήσας ἔξιον τῶν ὑπηργμένων δέδρακεν. Ib. ix. 2. 5, τὴν προϋπαρχήν.

**κ. (= εἱ κατασταῇ) . . . ἀν ἔχειν]** Madv. 135 c.

**κατὰ τὸν** (omitted by S.) π.] i. e. in the war about Amphipolis, as it was called. Grote, II. 339.

**τῆς . . . ἀμελ. ἀν θείη]** “might justly set down to.” Madv. 51 c.

τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἀν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἀν ἔγωγε θείην. II. ἀλλ' οἷμα, παρόμοιόν ἐστιν ὅπερ καὶ περὶ τῶν χρημάτων κτήσεως ἀν μὲν γάρ, ὅσα ἀν τις λάβῃ, καὶ σώσῃ, μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἀν δ' ἀναλώσας λάθη, συνανάλωσε καὶ τὸ μεμνῆσθαι τὴν χάριν. καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι τοῖς καιροῖς ὄρθως, οὐδ', εἰ συνέβη τι παρὰ τῶν θεῶν χρηστόν, μιημονεύοντι πρὸς γάρ τὸ τελευταῖον ἐκβὰν ἔκαστον τῶν πρὸν ὑπαρξάντων κρίνεται. διὸ καὶ

**τούτων ἀ.]** “to counterbalance these.” Madv. 37, r. I.

**τῆς . . . θείην]** “I should put down myself as an instance of their favour,” “as a kindness showing,” “that comes of their favour.” Comp. Pl. *Legg.* 4. 709 c, μέγα πλεονέκτημ' ἔγωγ' ἀν θείην. Dem. 14. 37, οὐδ' ἀδικεῖν ἡμᾶς ἐκεῖνον ἀδίκημ' ἀν ἔθηκα.

**τῆς παρ' ἐ.]** So “Attici omnes constanter loquuntur. Plato in *Phaedro* p. 232 A, ἀντὶ τῆς δόξης τῆς παρ' ἀνθρώπων. Sic saepe τιμωρία παρά τινος dicitur [rarely ἀπό, as Lyc. § 79 τὴν ἀπ' αὐτῶν (the gods) τιμωρίαν] et ἐπικουρία et βοήθεια et φόβος παρά τινος, sed saepissime εὖνοια, ut ap. Dem. 18. 3, τῆς παρ' ὑμῶν εὐνοίας διαμαρτεῖν, et alibi ἡ παρὰ θεῶν εὖνοια. Eodem modo δ' παρ' ἐμοῦ λόγος dicitur [Thuc. 6. 76, τοὺς μέλλοντας ἀπ' αὐτῶν λόγους] et τὰ παρ' ἐμοῦ et τὰ παρ' ὑμῶν et sim.” Cobet, *Nov. Lect.* p. 705.

**§ II. παρόμοιον . . ὅπερ]** “but, I suppose, it may be compared to what takes place in regard to . . .” Thuc. I. 80, πρὸς τοὺς Π. . . παρόμοιος ἡμῶν ἡ ἀλκή, “is like when compared with it side by side,” “admits of being compared with . . . as like it.” For the construction comp. with Redh. *Xen. Hell.* 4. 2. 11, ὅμοιον εἶναι τὸ πρᾶγμα οἶόν περ τὸ τῶν ποταμῶν.

**κτήσεως]** “Graeci dixerunt χρη-

μάτων κτῆσις, κτημάτων χρῆσις.” Schäf. This is made clear by Arist. *Eth. Nic.* iv. 1. 7, χρῆσις δ' εἶναι δοκεῖ χρημάτων δαπάνη καὶ δόσις· ἡ δὲ λῆψις καὶ ἡ φυλακὴ κτῆσις μᾶλλον.

**ἀναλώσας λάθη]** Ps. Dem. 10. 7 will serve to illustrate these words, the sense of which is rightly given by Reiske (*Ind. Gr.*), “sin autem sensim et sine sensu disperdiderit bona, ignorans sibi per manus diffluere et contabescere.”

**συνανάλωσε]** Bekk., who has however ἀνηλάκαμεν in 3. 28; ἀνηλάκει 7. 23; ἀνηλακέναι 8. 12 al. Dind. has συνανήλωσε here from S, “qui συνανήλωσε a pr. m. habet in liturā, superscripta in manu multo recentiore a;” and so elsewhere ἥλωκα &c. καὶ introduces the application of the simile, as in 3. 18, καὶ νῦν: 4. 41; 9. 70, &c.

**περὶ τῶν πραγμάτων]** “in regard to political affairs,” περὶ being used absolutely, as just above, περὶ κτήσεως.

**οὐδ' εἰ . . . μ.]** “forget too any.”

**πρὸς γάρ]** “ultimus rerum even-  
tus quasi regula est ad (πρὸς) quam  
judicium hominum dirigitur.” Fr.  
“for each of their previous advan-  
tages is judged by the last result.”  
18. 96, 314, πρὸς ἐκείνους . . . ἔξε-  
ταξεῖν ἐμέ. ib. 319, πρὸς τοὺς νῦν  
ὅρα με ῥήτορας.

**τῶν πρὸν ν.]** Bekk. st. with S. :

σφόδρα δεῖ τῶν λοιπῶν ἡμᾶς, ὃ ἄνδρες Ἀθηναῖοι, φροντίσαι, ἵνα ταῦτ' ἐπανορθωσάμενοι τὴν ἐπὶ τοῦ πεπραγμένους ἀδοξίαν ἀποτριψώμεθα. 12. εἰ δὲ προησόμεθα, ὃ ἄνδρες Ἀθηναῖοι, καὶ τούτους τὸν ἀνθρώπους, εἰτ' "Ολυνθον ἐκεῖνος καταστρέψεται, φρασάτω τις ἐμοὶ τί τὸ κωλῦν ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται. | ἄρα λογίζεται τις ὑμῶν, ὃ ἄνδρες Ἀθηναῖοι, καὶ θεωρεῖ τὸν τρόπον δὶς ὃν μέγας γέγονεν ἀσθενής ὡν τὸ κατ' ἀρχὰς Φίλιππος; τὸ πρῶτον Ἀμφίπολιν λαβών, μετὰ ταῦτα Πύδναν, πάλιν Ποτίδαιαν, Μεθώνην αὐθις, εἴτα Θετταλίας ἐπέβη. 13. μετὰ ταῦτα Φερὰς Παγασὰς Μαγνησίαν, πάνθ' ὃν ἐβούλετο εὐτρεπίσας τρόπον ὥχετ' εἰς Θράκην εἰτ' ἐκεῖ τὸν μὲν ἐκβαλὼν τὸν δὲ καταστήσας τῶν βασιλέων ἡσθένησε. | πάλιν ῥάϊσας

Bekk. *τῶν προϋπαρξάντων*, and so  
Dind. Bekk. now omits ὃς τὰ πολλά before *κρίνεται* with S. Dind. retains the words in brackets.

*καὶ σφόδρα*] with *φροντίσαι*, *καὶ* being *epitatic*. cf. 3. 2.

For *ἡμᾶς* F S Ω have *ὑμᾶς*, which West. adopts, comparing for the change of person supr. 8, infr. 17, where Bekk. has *ὑμῖν*.

*ἐπανορθωσάμενοι*] "that by amendment in."

*τὴν ἐπί*] 3. 24.

*ἀποτριψώμεθα*] ὃς ἀπὸ μεταφορᾶς τῆς κηλίδος τῆς γενομένης ἀκαθαρσίας περὶ τὴν ἐσθῆτα. Schol. *Eth. Nic.* 2. 3. 8. χαλεπὸν ἀποτριψάσθαι τοῦτο τὸ πάθος ἐγκεχρωσμένον τῷ βίῳ. "wipe out," "efface the disgrace of the past."

§ 12. *καὶ τούτους*] "these men also (as we did Pydna, &c.)." It is probable enough that Olynthian envoys were present, as F. says, but this is not necessary in order to justify the demonstrative. *οὗτος* is regularly used of the person or thing which is as it were before the audience by being made the subject of debate or remark. 2. 15; 3. 16. Even of one already dead, Lys. I. 8. Antiph. *Tetr.* I. δ. 8, *ταύτη τῇ νυκτὶ*, "the night in question," the

night of the supposed murder.

*εἰτ'*] "and he in consequence." Madv. 185 a, r. 6.

*τὸ κωλῦν*] Observe the present participle; "what will there be any longer that forms an impediment to his marching?" Madv. 180 b, r. 1.

*ὅποι β.]* εὐφήμως εἶπε τὰς Ἀθήνας. Schol. cf. §§ 15, 25, where he speaks more distinctly.

*τὸ κατ' ἀρχὰς*] "originally." 9. 21; τὸ ἀπ' ἀρχῆς, 20. 148; τὸ ἐξ ἀρχῆς, 18. 332.

*τὸ πρῶτον*] note to *Πύδνα*, § 9. For the circumstances under which Philip gained a footing in Thessaly see Grote, II. 408; Thirl. 5. 280.

§ 13. *πάνθ'*] closing the enumeration; "in short, the whole country at his pleasure." 4. 27, *ἀρχοντας*. . . 19. 156. cf. Grote, II. 413.

*ὅν .. τρόπον*] Madv. 31 d. *εἰς Θράκην*] after being prevented by the energy of the Athenians from seizing Thermopylae. Grote, II. 413; but comp. Thirl. 5. 283. On his operations in Thrace, Grote, II. 428.

*ἡσθένησε*] the ingressive aorist, "fell sick." It may be explained by Madv. III, r. d. This illness

οὐκ ἐπὶ τὸ ράθυμεῖν ἀπέκλινεν, ἀλλ' εὐθὺς Ὀλυνθίοις ἐπεχείρησεν. τὰς δὲ ἐπὶ Ἰλλυριοὺς καὶ Παιόνας αὐτοῦ καὶ πρὸς Ἀρύμβαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας.

14. Τί οὖν τὶς ἂν εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γινώτε, ὃ ἄνδρες Ἀθηναῖοι, καὶ αἰσθησθε ἀμφότερα, καὶ τὸ προΐεσθαι καθ' ἔκαστον ἀεὶ τι τῶν πραγμάτων ὡς ἀλυσιτελές, καὶ τὴν φιλοπραγμοσύνην ἥ χρήται καὶ συζῆ Φίλιππος, ὑφ' ἣς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δὲ ὁ μὲν ὡς ἀεὶ τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδενὸς ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί

of Philip is mentioned also in 4. 11; 3. 4. cf. omn. 8. 35, 36.

**ράτσας]** ἥδων ἔχων ἐκ τῆς νόσου. Harpoer. “again recovering he did not fall away (from that course of enterprise) to a life of inactivity.”

**εὐθύς]** Grote, 11. 448. His operations against the Paeonians and Illyrians belong to the first and second years of his reign, B.C. 359-8. These nations rose in arms against him in B.C. 356, when they were reduced to submission by Parmenio.

**Ἀρύμβαν]** Bekk.; **Ἀρύββαν** Dind. The expedition against Arymbas probably took place B.C. 352, in support of the rights of Alexander, the nephew of Arymbas and brother of Olympias.

**ὅποι, κ.τ.λ.]** “and others one might mention.”

§ 14. Τί οὖν τὶς ἂν εἴποι] Bekk. reads τί οὖν, τὶς ἂν εἴποι, Dind. τί οὖν, τὶς . . On the ground that neither *τὶς* nor *ἄν* can begin a sentence, Cobet (*Hyp. Fun. Or.* p. 32) would omit *τὶς* ἂν εἴποι here, and *ἄν* *τὶς* εἴποι in § 19. But many passages cannot be altered in this way, as Pl. *Phaed.* 87 A, τί οὖν, ἄν φαῖται λόγος, ἔτι ἀπιστεῖς; Arist. *Pax* 137, ἀλλ' ὃ μέλ' ἄν μοι σιτίων διπλῶν ἔδει, and other examples

quoted by Stallb. in his note on Pl. *Crit.* p. 52 E. Perhaps the difficulty may be removed by taking away the comma and supposing the whole to be spoken without pause. cf. Schäf. *App. Crit.* p. 169. 17.

**ἀμφότεροι** explained by τὸ προΐεσθαι and τὴν φ. (cf. 6. 18). “both what a ruinous business your throwing away one interest after another continually is, and the restless activity which is habitual with P. and in which he passes his life.”

**ἀλυσιτελές** is obviously a litotes : comp. the Lat. “inutilis.”

**συζῆ]** 18. 258, τοιαύτη συμβεβίωκα τύχη. ib. 266. cf. also ib. 312, μετὰ τούτων εἶναι, “to have one's being in certain things.”

**ὑφ' ἣς]** “which renders it impossible that he will rest content with what he has achieved.” comp. what is said in 4. 9 and 42.

**ἐγνωκὼς ἔσται]** “shall have resolved,” “made it his principle that he ought ever to be . . .” Madv. 115 b; 3. 6; 4. 50.

**ἀντιλ. ἐρρωμένως]** “apply yourselves vigorously,” “put hand vigorously.” The verb occurs frequently in Thuc. (2. cc. 8, 61, 62; vii. 66. 70; 8. 106) and the early speeches of Dem.

ποτ' ἐλπὶς ταῦτα τελευτῆσαι. 15. πρὸς θεῶν, τίς οὕτως εὐήθης ἔστιν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα, ἀν ἀμελήσωμεν; ἀλλὰ μὴν εἰ τοῦτο γενήσεται, δέδοικα, ὡς ἄνδρες Ἀθηναῖοι, μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ρἀδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς ἐπὶ πολλῷ φανῶμεν ἐρρᾳθυμηκότες, καὶ ἄπαντα πρὸς ἡδονὴν ζητοῦντες πολλὰ καὶ χαλεπὰ ὡν οὐκ ἡβουλόμεθα ὕστερον εἰς ἀνάγκην ἐλθωμεν ποιεῦν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ.

16. Τὸ μὲν οὖν ἐπιτιμᾶν ἵσως φήσαι τις ἀν ρἀδιον καὶ

**ἐλπὶς . . . τελευτῆσαι**] “quem tandem harum rerum exitum fore sit sperandum.” H. Wolf, who should have translated “expectandum.” cf. 19. 240. F. A. Wolf and Schäf. on 20. 161. Pl. *Legg.* 1. 644 D, πρὸς δὲ τούτοις ἀμφοῖν αὐδόξας μελλόντων, οἶν κοινὸν μὲν δόνομα ἐλπὶς, ἴδιον δὲ φόβος μὲν ἡ πρὸς λύπης ἐλπὶς, θάρρος δὲ ἡ πρὸς τοῦ ἐγαντίου. On the aor. inf. after ἐλπὶς ἔστιν, ἐλπίζω, and other expressions directly denoting an expectation, see Madv. 172, r. Heind. Pl. *Phaed.* § 32.

§ 15. **οὕτως . . . ὅστις**] “who is so simple as not to . . .” Madv. 104 c. Dem. 8. 44; 21. 66. Soph. *Ant.* 210. So “qui” in Lat. Cic. 2 *Phil.* § 33, “qui locus est tam desertus . . . qui illos . . . non adfari . . . videatur?”

**τὸν ἐκεῖθεν**] see note to 2. 10, τὰ κάτωθεν.

**τὸν . . . π. . . ἥξοντα**] ἀντὶ προσώπου πρᾶγμα ἔλαβεν, οὐ γὰρ εἶπεν, ἐλεύσονται οἱ πολέμοι καθ' ὑμῶν, ἀλλ' δὲ πόλεμος. συνηθὲς δὲ τοῦτο καὶ Θουκυδίδης ποιεῖν καὶ μεταλαμβάνειν ἀντὶ προσώπων πρᾶγματα, ἡ πρόσωπα ἀντὶ πραγμάτων, αἱ γὰρ τοιαῦται τῶν λέξεων ἐναλλαγὴ καινοπρέπειαν τῷ λόγῳ παρέχουσιν. Schol. 6. 5, ἐπιστήσεται μεγέθος δυνάμεως. Comp. Livy, 3. 16, “non bellum, sed vanam imaginem belli . . . Capitolum insedisse.”

**τὸν αὐτὸν . . . ὥσπερ**] So 4. 39, where see note; 9. 30; 8. 14, τῆς αὐτῆς ἀνολας ὥσπερ νῦν.

**ρἀδίως**] “thoughtlessly.” 4. 46, ψευδόμενοι δ. “without scruple.”

**τοῖς μεγ. τόκοις**] “at the high rates of interest we know are exacted in such cases,” sometimes as high as 36 per cent. Böckh, *Publ. Econ.* i. ch. 22. On the article, Don. § 396.

**τῶν ἀρχαίων**] the Latin “sortes.” 27. 28, καὶ οἱ τόκοι καὶ τάρχαια. On the simple inf. after ἀνάγκην, Madv. 145, r. 1. So 9. 75; 6. 33, ἀμελεῖν ἔξονσία. 8. 52, ἡσυχία πράττειν. 19. 87. Translate, “but if this does happen, I fear that in the same way as those who borrow money thoughtlessly at high rates of interest, after a brief accommodation in the end lose (19. 146, τῶν δὲ κτημάτων ἀπόστασις) their estates as well, we also will be found to have taken our ease at a heavy cost, and by consulting our pleasure in every thing, be reduced in the end to the necessity of doing many of the disagreeable things (cf. 9. 75) we did not wish, and have to fight for our very country.” The words ἐπὶ τοῖς μ. τ. seem to belong equally to οἱ δ. δ. and εὐπορήσαντες. Dem. repeats this simile in reference to the peace of Philocrates, 19. 96.

§ 16. **φήσαι τις ἄν**] “I may

παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου. ἐγὼ δὲ οὐκ ἀγνοῶ μὲν, ὡς ἄνδρες Ἀθηναῖοι, τοῦθ', ὅτι πολλάκις ὑμεῖς οὐ τοὺς αἰτίους ἀλλὰ τοὺς ὑστάτους περὶ τῶν πραγμάτων εἰπόντας ἐν ὄργῃ ποιεῖσθε, ἢν τι μὴ κατὰ γνώμην ἐκβῆ· οὐ μὴν οἴομαι δεῖν τὴν ἴδιαν ἀσφάλειαν σκοποῦνθ' ὑποστείλασθαι περὶ ὧν ὑμῖν συμφέρειν ἥγονται. 17. φημὶ δὴ διχῇ βοηθητέον εἶναι τοὺς πράγμασιν ὑμῖν, τῷ τε τὰς πόλεις τοῖς Ὀλυνθίοις σώζειν καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν, καὶ τῷ τὴν ἐκείνου χώραν κακῶς ποιεῖν καὶ τριήρεις καὶ στρατιώταις ἑτέροις· εἰ δὲ θατέρου τούτων δλιγωρήσετε, ὅκνῳ μὴ μάταιος ὑμῖν ἡ στρατεία γένηται. 18. εἴτε γὰρ ὑμῶν τὴν ἐκείνου κακῶς ποιούντων ὑπομείνας τοῦτο Ὀλυνθον παραστήσεται, ῥᾳδίως ἐπὶ τὴν οἰκείαν ἐλθὼν ἀμυνεῖται· εἴτε

be told," an instance of the figure so common in Dem. and Cicero, called by the Greek rhetoricians *πρόληψις* (*προκατάληψις*) or *ἀνθυποφορά*, by the Latin "occupatio" (Cic. *Orat.* § 138, "ut ante occupet, quod videat opponi"). supr. 14; infr. 19; 3. 10, 19 al. Cic. *Pro Arch.* § 12, "quaeres a nobis . . ." ib. § 15, "quaeret quispiam . . ." *Verr.* 5, § 136, "hic tu etiam dicere audebis . . ." For another form of it see 6. 13.

*ὑπέρ*] cf. § 5.

π. . . εἶναι σ.] "what any man can do . . . what a counsellor should do."

μὲν . . . οὐ μῆν] "though I am not ignorant . . . still." Also without a preceding *μέν* in 14. 3 (if the reading be correct), and ib. § 1, where Cobet (*Nov. Lect.* p. 226) would insert *μέν* after *κεχαρισμένον*.

ἐν δργῇ π.] "visit with your anger." Thuc. 4. 5, ἐν δλιγωριᾳ ἐποιοῦντο. With what is said here comp. Thuc. 3. 43 fin. Dem. 6. 34.

οἴομαι] Bekk. st. from S, though Dind. denies this: "falsum est οἴομαι scriptum esse in S, qui in οἴμαι consentit."

*ὑποστείλασθαι*] lit. "to furl one's sails," hence "to decline, shrink back from." The participle often occurs in the sense of "without reserve," "without dissembling." 4. 51 al. "out of a regard for my own safety to suppress my views."

περὶ ὧν] i. e. ἐκείνων ἡ.

§ 17. τοῖς πρ.] "the interests at stake." cf. § 2.

τὰς πόλεις] "their towns (in Chalcidice) for the Ol." 9. 26; 19. 266. Grote, 11. 488.

ἑτέροις] "dicit, quia milites hi oppositi sunt illis quos antea dixit τοῖς τ. π. στρ." Schäf.

ὑμῖν] "I fear you will find the expedition will be fruitless." *μάταιος* is of two terminations also in 9. 69.

§ 18. παραστήσεται] lit. "will make it come and stand by him." Thuc. 1. 98. *Oed. Col.* 916, παρίστασαι βίᾳ. In *προσκαθεδεῖται καὶ προσεδρεύσει* we have an instance of that rhetorical fulness of expression so common in Dem. Comp. the expression in 5. 15, τοῖς δ' ἀγαθοῖς ἐφεδρεύων ἔτερος καθεδεῖται. Aesch. 3. 206, ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ ἀκρόστει. "for if, in event of your ravaging his country, he should

βοηθησάντων μόνον ὑμῶν εἰς "Ολυνθον ἀκινδύνως ὄρῶν ἔχοντα τὰ οἴκοι προσκαθεδεῖται καὶ προσεδρεύσει τοῖς πράγμασι, περιέσται τῷ χρόνῳ τῶν πολιορκουμένων. δεῖ δὴ πολλὴν καὶ διχῆ τὴν βοήθειαν είναι.

19. Καὶ περὶ μὲν τῆς βοήθειας ταῦτα γιγνώσκω· περὶ δὲ χρημάτων πόρου, ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, χρήματα ὑμῖν, ἔστιν ὅσα οὐδενὶ τῶν ἄλλων ἀνθρώπων στρατιωτικά, ταῦτα

suffer this and reduce Olynthus, he will easily march to the relief of his kingdom; or should you only send succours to O., and he, seeing things at home in no danger, press the siege closely and watch his opportunity, he will in time . . ."

τῷ χρόνῳ] as Thuc. 3. 45 al.

§ 19. Καὶ . . . δέ] a common form of "transitio," which is thus defined by the Auctor ad Herenn. iv. § 35, "quae ostendit breviter, quid dictum sit, et proponit item brevi, quid sequatur, hoc pacto: In patriam cuiusmodi fuerit habetis, nunc in parentes qualis extiterit, considerate." cf. 18. 50, 131, 139; Thuc. 3. 55. Cic. *De Off.* 1, § 27, "ac de inferendâ quidem injuriā satis dictum est. Praetermittendae autem defensionis . ." *De Fin.* 3, § 6, "atque haec quidem de rerum nominibus. De ipsis rebus autem . ." *Tusc. Disp.* 4, § 65, "ac de majorum opinione hactenus; videamus nunc . . ." &c. "well, about the succour these are my views."

περὶ] absolutely, as supr. § 11.

ἔστιν . . . ἔστιν] a repetition of which Dem. is very fond. 2. 10; 3. 33, ἵστως ἄν, ἵστως. 4. 10, πότ' οὖν . . . πότε. 4. 18 and 46; 18. 141, ἔγνων γάρ, εὐθέως ἔγνων. 19. 222, ἥσαν γάρ, ἥσαν. ib. 224, δέδοικα, δέδοικα, al.

χρ. . . στρατιωτικά] cf. 3. 11.

ὅσα οὐδενὶ] "to an amount which no people in the world has for military purposes." As the plural is often used where one people or set of persons is contrasted with another, as here (cf. 2. 17; 5. 5; Ps.

Dem. 10. 49 and 53; 14. 1; 15. 19; 19. 312; 23. 204, οὐδένες ὑμῶν . . . μᾶλλον εἰσιν αἵτιοι, and other passages quoted by Mr. Shill. on *De F. Leg.* 66), Dind. very plausibly reads οὐδέσι: and so also Cobet (*Nov. Lect.* p. 319), who corrects 18. 304, οὐδεὶς τῶν ἔξω πυλῶν Ἐλλήνων . . . ἐκέχρητ' ἄν, and ib. 23, πρὸς οὐδένα . . . τῶν Ἐ. by reading οὐδένες and οὐδένας (in the second passage he is followed by Dind.), though one cannot understand how he can say in the face of the passages quoted above, in which the copyists have preserved the plural, "paene cernimus oculis futilles Graeculos, qui mirantes quid esset οὐδένες, perinepte οὐδεῖς substituerunt." He would no doubt also correct 4. 29; 5. 15; and ἔκαστος in 5. 19, φοβοῦμαι μὴ πάντες (the Thessalians, &c.) περὶ τῶν ιδίων ἔκαστος ὁργιζόμενος. Would he have the courage to substitute the plural in 19. 50, οὐδενὸς δ' ἄλλου παρόντος τῶν Ἀμφικτυόνων πλὴν Θετταλῶν . . . ? He would find few, I should suppose, to follow him. In one or two of the above passages the sing. might be understood literally, but in the rest it is used of a unit of a whole number made up of peoples with as much propriety as the plural in the case mentioned above.

τῶν ἄλλων ἀνθρώπων] i. e. in Greece. Comp. 9. 47, where the Spartans are said to have been masters θαλάττης καὶ γῆς ἀπάσης, which in Xen. *An.* 6. 6. 9 is expressed by ἥρχον δὲ τότε πάντων τῶν Ἐλλήνων

δὲ ὑμεῖς οὕτως ώς βούλεσθε λαμβάνετε. εἰ μὲν οὖν ταῦτα τοῖς στρατευομένοις ἀποδώσετε, οὐδενὸς ὑμῖν προσδεῖ πόρου, εἰ δὲ μή, προσδεῖ, μᾶλλον δ’ ἄπαντος ἐνδεῖ τοῦ πόρου. τι οὖν ἂν τις εἴποι, σὺ γράφεις ταῦτ’ εἶναι στρατιωτικά; μὰ Διὸν οὐκ ἔγωγε. 20. ἔγὼ μὲν γὰρ ἡγοῦμαι στρατιώτας δεῖν κατασκευασθῆναι καὶ εἶναι στρατιωτικὰ καὶ μίαν σύνταξιν εἶναι τὴν αὐτὴν τοῦ τε λαμβάνειν καὶ τοῦ ποιεῖν τὰ δέοντα, ὑμεῖς δὲ οὕτω πως ἄνευ πραγμάτων λαμβάνετε εἰς τὰς ἔορτάς. ἔστι δὴ λοιπόν, οἷμαι, πάντας εἰσφέρειν, ἀν πολλῶν δέη, πολλά, ἀν ὀλύγων, ὀλίγα. δεῖ δὲ χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων. λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὃν ἔλεσθε ὅστις ὑμῖν

οἱ Λ. (ib. 13, καὶ γὰρ ἐν τῇ γῇ ἥρχουσι Λ. καὶ ἐν τῇ θ. τὸν νῦν χρόνον); 18. 48, πᾶσα ἡ οἰκουμένη, i. e. the Hellenic world, as is proved by Ps. Dem. 7. 35. cf. 4. 40.

**οὕτως ώς β.]** “just as you please,” “mox, § 20, acerbius οὕτω πως ἄνευ π. Habemus his locis plenas locutiones ad quarum rationem explicandus usus adverbii οὕτως positi ἡθικῶς.” Schäf.

**προσδεῖ . . . ἐνδεῖ]** “you need no additional supply, if not, you do, or rather you are short of supplies altogether,” “supplies are all to find.” For the pres. in the apodosis after a fut. comp. Xen. *An.* 4. 7. 3, οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφθόμεθα τὸ χωρίον. The words ἀν τις εἴποι are omitted by Cobet. cf. § 14.

**εἶναι στρ.]** “should be a war-fund,” “should be applied to military purposes.”

**οὐκ ἔγωγε]** on account of the law of Eubulus. Thirl. 5. 300. Grote, II. 466. cf. 3. 11 sq.

**§ 20. καὶ εἶναι στρ.]** Bekk. st.; Bekk. καὶ [ταῦτ'] εἶναι στρ. Dind. omits the words, which however seem to be required by the sense, which is “‘how then?’ some one may say; ‘do you move that these moneys should be applied to war purposes?’ No, indeed, I do not. For though

I certainly am of opinion that there ought to be troops raised and a war-fund, and one and the same regulation for receiving and performing duty (3. 34), *you* without doing any thing take the money for your feasts. (What need for me to propose such resolution when you have settled the matter?) It remains then, as money must be had, that we have recourse to an extraordinary contribution.”

**οὕτω πως]** “just somehow.” For this use of οὕτως (οὕτωσι) cf. 9. 44; 19. 197, οὕτωσι πίνειν, “merely to drink;” 21. 71, ἐν διατριβῇ οὕτως ἰδίᾳ, “just a private party.” 32. II, γνάριμον οὕτωσι, “whom we knew slightly.” cf. Butt, *Ind. Mid.* s. v. Heind. *Gorg.* § 127.

**λαμβάνετε]** Bekk. and Dind. I have retained this reading, as λαμβάνειν, which Bekk. now reads, seems to be a mere error of the copyist, whose eye caught the λαμβάνειν of the preceding line. If λαμβάνειν be read we must of course understand ἡγεῖσθε δεῖν.

**δεῖ δὲ χρ.]** “for money must be had . . .”

**πόρους]** “propose other ways and means,” “ways of raising it,” besides that of an extraordinary contribution.

συμφέρειν δοκεῖ, καὶ ἔως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων.

21. "Αξίου δὲ ἐνθυμηθῆναι καὶ λογίσασθαι τὰ πράγματα, ἐν φιλέστηκε νυνί, τὰ Φιλίππου. ήτε γάρ, ως δοκεῖ καὶ φήσει τις ἀν μὴ σκοπῶν ἀκριβῶς, εὐτρεπῶς, οὐδ' ως ἀν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχει· οὔτ' ἀν ἔξηνεγκε τὸν πόλεμόν ποτε τοῦτον ἐκεῖνος, εἰ πολεμεῖν φήθη δεήσειν αὐτόν, ἀλλ' ως ἐπιών ἄπαντα τότε ἥλπιζε τὰ πράγματα ἀναιρήσεσθαι, κάτα διέψευσται. τοῦτο δὴ πρῶτον αὐτὸν ταράττει παρὰ γνώμην γεγονός, καὶ πολλὴν ἀθυμίαν αὐτῷ παρέχει, εἴτα τὰ τῶν Θετταλῶν. 22. ταῦτα γὰρ ἄπιστα μὲν ἦν δήπου φύσει καὶ ἀεὶ πᾶσιν ἀνθρώποις, κομιδῇ δ', ὕσπερ ἦν, καὶ ἔστι νῦν τούτῳ. καὶ γὰρ Παγασᾶς ἄπαιτεῖν αὐτόν εἰσιν ἐψηφισμένοι, καὶ Μαγνησίαν κεκωλύκασι τειχίζειν. ἥκουον

**ἀντιλάβεσθε]** § 14, "put hand to the work."

§ 21. ως ἀν . . . ἔχει] Dind. and West. ; ἔχοι Bekk. st. ; libri ἔχη. Similarly in 4. 13; 8. 50 S has δοκῆι for δοκεῖ. As ἔχει seems to be required by εὐτρεπῶς, and the omission of the verb with ως ἀν, ὕσπερ ἀν is very common in Dem. (6. 8; 9. 30 al. Butt. *Ind. Mid. S. v. ως ἀν*), I have followed Dind. According to Bekker's reading καθέστηκε must be understood with εὐτρεπῶς. "for they are not, as they appear and as a superficial observer might pronounce them, in good trim with him, or in the best state they might be just now."

**αὐτόν]** i. e. τὸν πόλεμον. "if he had imagined he would be obliged to wage it," "to fight."

ώς ἐπιών] "οὕτως ως ἐπιών τις ἀναιρεῖται, primo statim impetu, ως ἐξ ἐπιδρομῆς." Reiske. "on the first advance." Grote, II. 451. 2.

**τὰ πράγματα]** "carry all before him." cf. Thuc. 3. 11; ib. c. 30. 3, καταληφθῆναι ἀν τὰ πράγματα.

**κάτα δ.]** "and now finds himself mistaken."

**παρὰ γν. γεγονός]** "by turning

out contrary to his expectations."

**εἴτα τὰ . . θ.]** "the next is the state of things in T.," "the attitude of the T. towards him."

§ 22. The neuter **ταῦτα** is here no doubt due to τά. cf. 4. 8, **πάντα ταῦτα.** comp. § 25, ἐκεῖνα. "for this people was notoriously (δήπου) . . , and just as they have always been they are also to P. now." The faithlessness of the Thessalians was proverbial. Dem. 23. 112. Grote, 2, p. 370. Dissen, *De Cor.* p. 210. **τούτῳ]** cf. supr. § 12, **τούτους τοὺς ἄντες**.

**κεκωλύκασι]** In 2. 11 they are said to have passed a resolution to remonstrate with Philip about Magnesia, which Grote (II. 425, note) thinks stated the fact with more strict precision. But if the speech printed as the second Olynthiac was the first in order of delivery, as Grote thinks, it might well be that their remonstrances had led Philip to desist from his designs. This would be sufficient to justify **κεκωλύκασι** in an orator. cf. Thirl. 5. 306.

**ἥκουον]** on the matter here mentioned see Grote, II. 424.

δ' ἔγωγε τινῶν ὡς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δώσοιεν αὐτῷ καρποῦσθαι· τὰ γὰρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, οὐ Φίλιππου λαμβάνειν. εἰ δὲ τούτων ἀποστερηθήσεται τῶν χρημάτων, εἰς στενὸν κομιδῇ τὰ τῆς τροφῆς τοῖς ξένοις αὐτῷ καταστήσεται. 23. ἀλλὰ μὴν τόν γε Παίονα καὶ τὸν Ἰλλυρίον καὶ ἀπλῶς τούτους ἅπαντας ἥγεισθαι χρὴ αὐτονόμους ἥδιον ἀν καὶ ἐλευθέρους ἢ δούλους εἶναι καὶ γὰρ ἀήθεις τοῦ κατακούειν τινός εἰσι, καὶ ἄνθρω πος ὑβριστής, ὡς φασιν. καὶ μὰ Διὸν οὐδὲν ἅπιστον ἵσως τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς

**[καρποῦσθαι]** “to enjoy the proceeds of.” Madv. 148 *b*.

**[τὰ γὰρ . . . δέοι]** “for the expenses of the public administration of the country (they say) ought to be defrayed out of them . . .” the reported speech being continued in the opt. after the opt. of the preceding clause. Madv. 130 *b*, r. 4. Jelf, 884, obs. 4. Thuc. 2. 72. Lys. 13. 9, *ποιήσει . . . τὴν πόλιν ἐλαττώσαι μηδέν*’ οὐοιτο δὲ ..

**ἀπό]** 4. 34.

**οὐ]** note to 4. 14, μὴ πρότερον.

**[τοῖς ξένοις]** “he will find (Don. § 459) his means of paying his m. very much straitened.” On the dat. Madv. 34, r. 2. cf. 3. 20; 4. 28; 59. 29, *τροφῆς μητρὶ*. Thuc. 1. 5, *τοῖς ἀσθενέστεροις τροφῆς*. On the ordinary resources of Philip see Grote, II. 336.

**[§ 23. τὸν γε Παίονα . . τούτους]** Isocr. 5. 21, Μάγνητας δὲ καὶ Περραιβοὺς καὶ Παίονας κατέστραπται . . τὸν δ' Ἰλλυρίον πλήθους πλὴν τῶν παρὰ τὸν Ἀδρίαν οἰκούντων ἐγκρατῆς καὶ κύριος γέγονεν, ἀπάσης δὲ τῆς Θράκης οὐς ἡβουλήθη δεσπότας κατέστησεν. By *τούτους* are meant the other tribes in those quarters which Philip had subjugated. Sauppe understands the singulars *τὸν Παίονα* and *τὸν Ἰλλυρίον* of the kings, as representing their peoples, as in Herod. I. 2, ὁ Κολχός: 1. 80, ὁ Λυδός, &c.

But the following words show that Dem. is speaking of the nations at large, which, in any case, he would hardly represent to himself as under a different government from that of the Thracians, i. e. as subject to several “reguli” (§ 13). It is better therefore to take them as Thuc. 6. 79, *τὸν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσσασθαι*, and ib. 81, *καὶ ὁ Χαλκιδεὺς . . σύμφορος ἡμῖν ἀπαράσκευος ὁν*, an innovation in the use of the sing., of which these are apparently the first clear examples.

**[αὐτονόμους . . ἐλευθέρους]** a frequent combination. 4. 4; 6. 25. comp. the similar expressions in Thuc. 5. 79, *αὐτόνομοι καὶ αὐτοπόλιες τὰν αὐτῶν ἔχοντες*. ib. 28, *αὐτονόμους εἶναι καὶ αὐτοτέλεις καὶ αὐτοδίκους*. Böckh, *Publ. Econ.* 3, c. 16.

**[δούλους]** “subject.” cf. 3. 8, and the note.

**καὶ** must be taken with *ἀήθεις*.

**[ὑβριστής]** “tyrannical.”

**[ἵσως]** “saepe in re certâ adhibuit Attica urbanitas, ubi malles potius verbum *utique*, *sine dubio* sonans.” Heind. *Phaedr.* 233 C. So “fortasse” in Latin, e. g. Hor. I Sat. 6. 98.

**[τὸ γὰρ εὖ]** Vömel refers to the well-known passage Thuc. 3. 39. cf. Dem. 23. 113. “for an undeserved career of success becomes

φρονεῖν τοῖς ἀνοίγτοις γίγνεται, διόπερ πολλάκις δοκεῖ τὸ φυλάξαι τάγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. 24. δεῖ τούννυν ὑμᾶς, ὡς ἄνδρες Ἀθηναῖοι, τὴν ἀκαιρίαν τὴν ἐκείνου καιρὸν ὑμέτερον νομίσαντας ἔτοίμως συνάρασθαι τὰ πράγματα, καὶ πρεσβευομένους ἐφ' ἂ δεῖ καὶ στρατευομένους αὐτοὺς καὶ παροξύνοντας τοὺς ἄλλους ἅπαντας, λογιζομένους, εἰ Φίλιππος λάβοι καθ' ἥμῶν τοιοῦτον καιρὸν καὶ πόλεμος γένοιτο πρὸς τὴν χώρα, πῶς ἀν αὐτὸν οἴεσθε ἔτοίμως ἐφ' ὑμᾶς ἐλθεῖν. εἰτ' οὐκ αἰσχύνεσθε, εἰ μηδ' ἂ πάθοιτ' ἀν, εἰ δύναιτ' ἐκεῖνος, ταῦτα ποιῆσαι καιρὸν ἔχοντες οὐ τολμήσετε;

a source of folly to persons of weak mind."

**παρὰ τὴν ἀξίαν]** "praeter meritum, contra dignitatem. 2. 8." Schäf. By the addition *τοῖς ἀνοίγτοις* Dem. modifies the common dictum about the effect of great prosperity (Solon, fragm. 7, *τίκτει γὰρ κόρος ὕβριν ὅταν πολὺς ὄλβος ἔπηται*), as Theognis had done before him, v. 153, *τίκτει τοι κόρος ὕβριν ὅταν κακῷ ὄλβος ἔπηται ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ἔτι*.

**τὸ φ... τοῦ κτ.]** The reason is given in 20. 50; see also 23. 113. Their experience of the truth of this is one of the reasons assigned by Arist. *Rhet.* 2. 13. 6 why old people are *ἀνελεύθεροι*. The converse of the statement here made is found in 2. 26, for which we are prepared by *πολλάκις*. On the aor. inf. Don. p. 415.

§ 24. **ἀκαιρίαν]** "difficulty," as given in the previous sections. Dobree cites 45. 70, and Livy, 4. 58; add Lys. 31. 17, *οἵς τὰ ὑμέτερα δυστυχήματα εὐτυχήματα ἔγεγένει*.

**τὰ πράγματα]** "the struggle."

**ἐφ' ἂ δεῖ]** "ad negotia curanda quae curari oportet." Schäf. cf. supr. § 2; 9. 71. Mr. Kennedy and others, less correctly I think, "where required."

**πῶς ἀν . . ἔτοίμως]** a rhetorical turn in speaking, instead of the less

vigorous *ἄν ἔτοίμως ἔλθοι*. cf. 21. 209; Lys. 12. 36, *οὐκ οὖν δεινὸν εἰ τοὺς μὲν στρατηγοὺς . . ἐξημισάτε . . τούτους δὲ . . οὐκ ἄρα χρὴ αὐτοὺς . . κολάζεσθαι*; "considering if Philip got such an opportunity and there was a war close to our country—how eagerly (6. 20 *πῶς γὰρ οἴεσθε . . δυσχερῶς*) do you suppose he would attack you?"

**εἰτ']** "then," introducing the conclusion from the above facts, supposed to be admitted, rhetorically thrown into the form of an indignant question. 2. 26; 4. 43. *Eit* is used in the same way in Latin: Virg. *Georg.* 2. 433; *Aen.* 6. 806; Cic. *de Imper. Cn. Pomp.* §§ 42 and 45.

**εἰ . . οὐ τολμήσετε]** Of the various explanations that have been proposed, Bremer's, adopted by Dindorf, seems to be the best: "si enuntiatio finiretur ut incipiebat *οὐ* de lendum foret. Sed quasi non ad essent verba *εἰτ'* οὐκ *αἰσχ.* *εἰ μηδ'* desinit enuntiatio per interrogatōnē directam," a turn rendered more natural by *ταῦτα*, as West observes. Compare the passage just quoted from Lysias. If *μηδ'* had not been inserted, there would have been no difficulty in *οὐ* after *εἰ*, which is quite legitimate where that which is indicated as the condition is an actual fact, or one assumed to

25. "Ετι τοίνυν, ὁ ἄνδρες Ἀθηναῖοι, μηδὲ τοῦθ' ὑμᾶς λανθανέτω, ὅτι νῦν αἴρεσις ἔστιν ὑμῖν πότερ' ὑμᾶς ἐκεῖ χρὴ πολεμεῖν ἢ παρ' ὑμῖν ἐκείνον. ἐὰν μὲν γὰρ ἀντέχῃ τὰ τῶν Ὀλυμπίων, ὑμεῖς ἐκεῖ πολεμήσετε καὶ τὴν ἐκείνου κακῶς ποιήσετε, τὴν ὑπάρχουσαν καὶ τὴν οἰκείαν ταύτην ἀδεῶς καρπούμενοι· ἀν δὲ ἐκεῖνα Φίλιππος λάβη, τίς αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν; 26. Θηβαῖοι; μὴ λίαν πικρὸν εἰπεῖν ἢ, καὶ συνεισβαλοῦσιν ἐτοίμως. ἀλλὰ Φωκεῖς; οἱ τὴν οἰκείαν οὐχ οἷοί τε ὄντες φυλάττειν, ἐὰν μὴ βοηθήσηθ' ὑμεῖς. ἢ ἄλλος τις; ἀλλ' ὁ τāν οὐχὶ βουλήσεται. τῶν ἀτοπωτάτων μέντ' ἀν εἴη, εἰ ἡ νῦν ἄνοιαν ὀφλισκάνων ὄμως ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. 27. ἀλλὰ μὴν ἡλίκα γ'

be such, so that *εἰ* is “that” (Herod. 7. 46. 2. Isocr. I. 44, μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι); especially in double propositions introduced by οὐ δεινὸν *εἰ*, &c. of the kind illustrated on 6. 15. cf. Lys. 4. 13; 20. 19; Andoc. I. 102, οὐκοῦν δεινὸν εἰ ὑπὸ μὲν τούτων διὰ ταῦτ' ἀν ἀπωλόμην.. ἐν ὑμῖν δὲ κρινόμενος.. οὐ σωθήσομαι; Cobet and Franke have recourse to the uncritical expedient of omitting οὐ. Tr. “then are you not ashamed at the thought that not even the damage you would suffer if he had the power—will you not dare, when you have an opportunity, inflict even that on him?”

§ 25. *τοίνυν*] continuative—“yet more,” “further.”

*τὰ τῶν Ὁ.*] “if Olynthus hold out.” Madv. 14 c.

*τὴν ὑ. καὶ τὴν οἰκείαν*] It is hardly necessary to say that Attica is meant; “enjoying in security this which you possess (i. e. by inheritance, cf. 10. 73), and which is your own,” the repeated article giving equal prominence to *οἰκείαν*. cf. Thuc. 6. 69, Ἀθηναῖοι μὲν περὶ τε τῆς ἀλλοτρίας οἰκείαν σχεῖν.. Ἀργείοις δὲ τὴν ὑπάρχουσαν σφίσι πατρίδα.. πάλιν ἐπιδεῖν.

*ἐκεῖνα*] referring to *τὰ τῶν Ὁ.* cf. supr. § 12.

§ 26. *μὴ λίαν πικρ. εἰπ. η]* “sensus, opinor, δέδουκα μὴ λίαν μὲν πικρὸν, ἀληθὲς δὲ η. Vide 9. I. Possis vel ην μὴ.. εἰπεῖν η, vel εἰ μὴ.. ην, ut unus vel duo MSS. Hoc verum puto, subauditio εἰπον άν.” Dobree, who then quotes Pl. *Euthyd.* 283 E, εἰ μὴ ἀγροικότερον ην εἰπεῖν, εἰπον άν. Dind has εἰ μὴ λ. π. εἰπεῖν, understanding εἰπον άν. It seems unnecessary to make any change. μὴ = “num.” “it is not perhaps a very bitter thing to say? no;” “may I without too much bitterness say it?” cf. Jelf, 873. 4.

ἀλλὰ Φ.] “the P. perhaps?” Thuc. I. 80; 6. 38; Dem. 35. 47, where this use of ἀλλά in introducing rhetorical questions of objection is well illustrated.

ω τὰν] “est blande objicientis; ω τὰν enim, ut grammatici dicunt, ἔταιρικη ἐπιφάνησις.” Schäf. cf. 3. 29; 18. 312, ἀλλ', ω τὰν, εἰ μηδὲν τούτων εὔνοιά γε καὶ προθυμία. Ps. Dem. 25. 78. “but, my good sir, he will not desire,” i. e. to march hither.

τῶν ἀ.] neuter; “it would be strange indeed.” 2. 2.

ἀν εἴη εἰ.. μὴ πράξει] Madv. 135 c, r. I a.  
ἐκλαλεῖ] “lets out,” “divulges.” 19. 43, τίς ὁ ἐκλαλήσας;

ἐστὶ τὰ διάφορα ἐνθάδε η̄ ἐκεῖ πολεμεῖν, οὐδὲ λόγου προσδεῖν ἥγονται. εἰ γὰρ ὑμᾶς δεήσειεν αὐτοὺς τριάκοντα ἡμέρας μόνας ἔξω γενέσθαι καὶ ὅσα ἀνάγκη στρατοπέδῳ χρωμένους τῶν ἐκ τῆς χώρας λαμβάνειν, μηδενὸς ὄντος ἐν αὐτῇ πολεμίου λέγω, πλέον ἀν οἷμαι ζημιωθῆναι τοὺς γεωργοῦντας ὑμῶν η̄ ὅσα εἰς ἄπαντα τὸν πρὸ τοῦ πόλεμον δεδαπάνησθε. εἰ δὲ δὴ πόλεμός τις ἥξει, πόσα χρὴ νομίσαι ζημιώσεσθαι; καὶ προσέσθ’ η̄ ὕβρις καὶ ἔτι η̄ τῶν πραγμάτων αἰσχύνη, οὐδεμιᾶς ἐλάττων ζημίας τοῖς γε σώφροσιν.

28. Πάντα δὴ ταῦτα δεῖ συνιδόντας ἄπαντας βοηθεῖν καὶ ἀπωθεῖν ἐκεῖσε τὸν πόλεμον, τοὺς μὲν εὐπόρους, ἵν' ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες ἔχουσι μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς, τοὺς δὲ ἐν ἡλικίᾳ, ἵνα τὴν τοῦ πολε-

§ 27. τὰ διάφορα . . η̄] 22. 55, τί δοῦλον η̄ ἐλεύθερον εἶναι διαφέρει.

23. 32. And so in the case of other words involving a comparison. Pl. *Gorg.* 481 c, ιδιών τι ἔπασχεν η̄ οἱ ἄλλοι. Thuc. 5. 20. Comp. Pliny, *Hist. Nat.* 19. 3, “eruca est diversae quam lactuca naturae.” Madv. 91, r. 1, “but how vast the difference is between fighting . .”

τρ. η̄μέρας] the regular expression for “a month” in such a case as this.

ἔξω] “out,” i. e. in Attica.

τῶν ἐκ τῆς χ.] a partitive gen. “take of the produce of the land.” Observe the pres. inf. λαμβάνειν, because the “taking of the produce” was to go on for the month. With στ. χρωμένους we must supply λαμβάνειν, “all things necessary for service in the field.”

λέγω] “I mean.” 9. 70; 19. 152; 21. 83. Madv. 19. 2. 4.

η̄ ὅσα] “than the sums you expended upon the whole of the late war amounted to.” The sum expended on the war about Amphipolis is set down in 3. 28 as more than 1500 talents. Aesch. 2. 70 gives the same amount, spent, he says, οὐκ εἰς στρατιώτας ἀλλ’ εἰς ἥγεμονων ἀλαζονείας. cf. Ps. Dem. 13. 27.

πόσα . . ζημιώσεσθαι] “what damage may we expect to suffer?” On the passive use of the middle see Jelf, 365. 6 a, obs.

ἡ ὕβρις] “the insult,” “the outrages” of the insolent enemy. Schäfer refers to 18. 205, where Dem. speaks of the ὕβρεις καὶ ἀτιμίας ἃς ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη. Dein. 1. 19.

τῶν πρ.] “of the state of things,” “of the situation.” cf. 4. 10. Ps. Dem. 10. 27.

οὐδὲ ἐλάττων] supr. § 9.

ζημίας] “damage” done to property.”

τοῖς γε σ.] a dative of limitation. Don. p. 495.

§ 28. καλῶς ποιοῦντες] “for the much which they happily possess.” Ps. Dem. 10. 38; 18. 231. Aesch. 3. 78, ὡς καὶ ἐστέ, καλῶς ποιοῦντες. “thank God.” “indicatur his verbis facere aliquem id quod aut sibi ipsi commodum est, aut quod is qui loquitur fieri optat et gaudet.” Herm. *Vig.* p. 779.

τοὺς δὲ ἐν ἡλ.] “those of age to serve,” “those of the military age.” cf. Ps. Dem. 13. 4, where τοὺς ἐν ἡλ. ) ( τοὺς ὑπὲρ κατάλογον: 3. 34; 19. 65, τῶν ἐν ἡλ. “the adult population.”

μέν ἐμπειρίαν ἐν τῇ Φιλίππου χώρᾳ κτησάμενοι φοβεροὶ φύλακες τῆς οἰκείας ἀκεραίου γένωνται, τοὺς δε λέγοντας, ὃντις αἱ τῶν πεπολιτευμένων αὐτοῖς εὑθυναι ῥάδιαι γένωνται, ὡς ὅποι ἄττ' ἂν ὑμᾶς περιστῆ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε. Χρηστὰ δ' εἴη παντὸς εἶνεκα.

**ἀκεραίου]** proleptic, “to keep it inviolate.” Don. p. 497. *τοὺς λ.* = the *οἱ εἰωθότες γνώμην ἀποφήνασθαι* of 4. I.

**τῶν π. αὐτοῖς]** 18. 59; 24. 159, τῶν ἐκείνων πεπολιτευμένων: 19. 242, τῶν ἐμοὶ πεπρεσβευμένων. Madv. 27.

**αὐτοῖς]** “that they may find no difficulty in giving an account of their conduct as statesmen;” by which, of course, is meant not any formal official audit, but that moral account which every public man must render to his countrymen. cf. 18. III; 19. 2.

**εὐθυναι]** Bekk. st. and Dind. from the nom. *εὐθυνα*. Bekk. *εὐθύναι*, from *εὐθύνη*. cf. Mr. Shilleto, *De F. Leg.* § 19.

**καὶ τῶν π.]** Schäf. wished to omit *καὶ*: but as the spirit in which they would judge the orators would depend on the result of the measures recommended by them, *καὶ* is required by the idiom of the language. The meaning is, “the character of the circumstances in which you find yourselves through following their advice will determine also your judgment of them as advisers.”

**χρηστά]** i. e. τὰ πράγματα, “may they be prosperous.” Westermann and Franke take *παντός* as a masculine, following the Scholiast, who says, *προβαίνῃ καλῶς διὰ πάντας, διὰ τοὺς πλουσίους, τοὺς νεωτέρους, τοὺς βήτορας*. It is unquestionably neuter, as in Aesch. *Supppl.* 184, *ἄμεινον παντός εἶνει*, *ῳ κόραι*. “by all means,” “on every account.” Dind. has here and else-

where *ἔνεκα*. But the Ionic and Homeric *ἔνεκα* seems firmly established in many passages of Dem., e. g. 18. 144 (from S Ω); 20. 2, 117, 128; 23. 137 (from F S), ib. 182 (in all these it follows *τίνος*); 20. 141, *φιλοτιμίας εἶνεκα* (F S ΤΩ), and 21. 160 (but ibid. *ἀνανδρίας εἶνεκα*); 20. 98, *ἔξαπάτης εἶνεκα*: 20. 145, *τί γάρ εἶνεκα*; 21. 227, *πάντων οὖν εἶνεκα*: 20. 1, *εἴτα καὶ τοῦ παιδὸς εἶνεκα*, where the rhythm, it will be observed, is the same as here. cf. Don. *New Crat.* § 277.

On the much debated question of the true order of the Olynthiac Orations the student is referred to Grote, II. 499 sq., who puts the second speech first of the three, and to Thirlwall, who in the fifth vol. of his History advocates the Dionysian order (ii. iii. i.). Petrenz, in an able dissertation printed by Dindorf in front of his notes to these orations, and A. Schäfer (*Demosthenes und seine Zeit*, ii. 149) defend the edited order. In the note to Arg. iii. I have followed Libanius, Grote, and Westermann, in supposing that no assistance was sent to Olynthus till after the second speech was delivered. So much I think appears from an unbiassed interpretation of i. 16 and 17, and 2. 11. According to this view the other expeditions sent out belong to a later period of the war than that covered by these speeches, which were probably all three delivered during the last six or seven months of B.C. 350. cf. Grote, II. 482.

## ΟΛΤΝΘΙΑΚΟΣ Β.

**ΤΠΟΘΕΣΙΣ.** Προσήκαντο μὲν τὴν πρεσβείαν τῶν Ὀλυνθίων οἱ Ἀθηναῖοι, καὶ βοηθεῖν αὐτοῖς κεκρίκασι· μέλλουσι δὲ περὶ τὴν ἔξοδον καὶ δεδιόσιν ὡς δυσπολεμήτου ὄντος τοῦ Φιλίππου, παρελθὼν δ Δημοσθένης πειρᾶται θαρσύνειν τὸν δῆμον, ἐπιδεικνὺς ὡς ἀσθενῆ τὰ τοῦ Μακεδόνος πράγματα, καὶ γὰρ τοῖς συμμάχοις ὑποπτον αὐτὸν εἶναι φῆσι καὶ κατὰ τὴν ἴδιαν δύναμιν οὐκ ἰσχυρόν· τοὺς γὰρ Μακεδόνας ἀσθενεῖς εἶναι καθ' ἑαυτούς.

1. *'Επὶ πολλῶν μὲν ἄν τις ἰδεῖν, ὁ ἄνδρες Ἀθηναῖοι, δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὔνοιαν φανερὰν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παροῦσι πράγμασι τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ γεγενῆσθαι καὶ χώραν ὅμορον καὶ δύναμίν τινα κεκτημένους, καὶ τὸ μέγιστον ἀπάντων, τὴν*

**ARGUMENT.—Προσήκαντο]** “received favourably.” The aor. mid. of *ἵημι*, which is very rarely found in Attic prose, occurs also in 19. 78 and 84.

**κεκρίκασι]** “decided.” cf. *πεπόμφασι* in Arg. i.

**μέλλουσι]** “quum consuetudo et usus linguae flagitaret ut genetivi ponerentur, paullo liberius et insolentius hic sophista dativum posuit; *Atheniensibus, dum cunctantur, Dem. populum confirmavit.*” Franke.

§ 1.] *'Επὶ πολλῶν* emphasized by *ἄν*, as in 1. 1. “on many occasions one may, I think, see the favour of the gods (see on 1. 10) to our city visibly manifesting itself, but most strikingly so in the present crisis. For that there have arisen men to war with P. possessed of . . .”

In *ἐν τοῖς . . πρ.* we have a change of preposition which fre-

quently occurs, arising from the desire to gain rhetorical variety.  
3. 1, *εἰς . . πρός*. 6. 16, *ἀπὸ . . ἐκ*.  
6. 35, *ἐπὶ . . εἰς*.

**τινα]** “some (i. e. considerable) power.” ἀντὶ τοῦ σύμμετρον καὶ μεγάλην. Schol. So infr. 14; 3. 7; 6. 12. Thuc. 1. 13, *μέρος τι φθείρασα*, with Arnold’s note. The force of Olynthus at the time of its war with Sparta (B.C. 382), *οὕπω Χαλκιδέων εἰς ἐν συνφικισμένων*, is given by Dem. in 19. 263, *ἥνικα μὲν τετρακοσίους ἵππεας ἐκέτηντο μόνον καὶ σύμπαντες οὐδὲν ἤσαν πλείους τετρακισχιλίων τὸν ἀριθμόν* (cf. Xen. Hell. 5. 2. 14). When conquered by Philip they had, he says (ib. 230), “more than 10,000 hoplites and nearly (δῷμοῦ) a thousand horsemen;” (cf. § 268, where he merely says *πλείους δ’ ὄντες ἦ μύριοι.*) But the contrast he is drawing there makes it probable that there is

ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχοντας ὥστε τὰς πρὸς ἐκεῖνον διαλλαγὰς πρῶτον μὲν ἀπίστους εἶτα ἑαυτῶν πατρίδος νομίζειν ἀνάστασιν, δαιμονίᾳ τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ. § 2. δεῖ τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, τοῦτ' ἥδη σκοπεῦν αὐτούς, ὅπως μὴ χείρους περὶ ἡμᾶς αὐτοὺς εἴναι δόξομεν τῶν ὑπαρχόντων, ὡς ἔστι τῶν αἰσχρῶν, μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων ὃν ἡμέν ποτε κύριοι φαίνεσθαι προϊεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν.

3. Τὸ μὲν οὖν, ὡς ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥώμην διεξιέναι καὶ διὰ τούτων τῶν λόγων προτρέπειν τὰ δέοντα

some exaggeration in this. Thirl. 5. 308.

τὸ μ. ἄ.] in apposition to the following sentence; “and what is most important of all.” Madv. 197. 3. 31; also without the article Thuc. 1. 35. 5; 1. 142. I.

ὑπέρ] 1. 5.

πρῶτον μὲν . . εἶτα] The stress of the sentence is upon the clause with *εἶτα*, cf. 9. 9. “is such that they regard any reconciliation with him as not only insecure but . .” “besides being insecure (because he is a *τύραννος* and aggressive, 1. 4 and 5), as the ruin of their country.”

ἀνάστασιν] Bekk. st. and others from S. The other MSS. have *εἴναι* after ἀνάστασιν, and so Bekk. and Dind. cf infr. § 6, ἡγούμην . . φοβερόν. 5. 23, ταῦτα γάρ . . ἐφ’ ἑαυτοὺς ἡγούντο. 21. 128. Thuc. 3. 16, τὰ . . βρηθέντα ἡγούντο οὐκ ἀληθῆ.

δ. . . θείᾳ] “has all the appearance of an extraordinary (as above man’s power to effect) and divine (as coming directly from the gods) act of beneficence.” cf. 1. 10; 19. 256.

§ 2. αὐτούς] emphatic, as ἡμᾶς, 1. 11, where a similar argument is used—“it is for *us* then . .” Bekk. st. encloses the word in brackets.

ὅπως μὴ . . δόξομεν] note to 1. 2, βοηθήσετε.

χείρους] “less kind to ourselves.” Lys. 12. 80, μηδὲ τῆς τύχης . . κάκιον ἡμῖν βοηθῆσαι.

ὑπαρχόντων] “our present advantages,” “their present favours,” further explained by τῶν ἀπὸ τῆς τύχης, which is now said to give what above was noted as a sign of divine favour. Rhet. ad Alex. c. 3, περιγίνονται δὲ πάντες ἡ διὰ τὴν τῶν θεῶν εὔνοιαν, ἣν εὐτυχίαν προσαγορεύομεν . .

τῶν αἰσχρῶν] a partitive genitive, 1. 34.

μᾶλλον δέ] “or rather.” infr. 22.

πόλεων . . . προϊεμένους] The anomalous genitives are explained by Elmsley (on *Med.* 12) as occasioned by the interposed ὡν ἡμεν κύριοι, that is, as a case of inverse attraction (Jelf, 824); and so Matthiä, § 474. This is perhaps better than Matthiä’s suggestion (§ 332, obs.), adopted by Sauppe, that προτεσθαι is in this one passage constructed with a genitive after the analogy of μεθίσθαι, &c. “to be seen throwing away not only cities and places of which we were once masters, but also the allies and opportunities provided by Fortune.”

§ 3. οὖν] as 1. 3.

τούτων] “these arguments,”

ποιεῖν ὑμᾶς οὐχὶ καλῶς ἔχειν ἡγοῦμαι. διὰ τί; | ὅτι μοι δοκεῖ πάνθ', ὅσ' ἀν εἴποι τις ὑπὲρ τούτων, ἐκείνῳ μὲν ἔχειν φιλοτιμίαν, ἥμīν δ' οὐχὶ καλῶς πεπρᾶχθαι. | ὃ μὲν γὰρ ὅσῳ πλείονα ὑπὲρ τὴν ἀξίαν πεποίηκε τὴν αὐτοῦ, τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται· ὑμεῖς δὲ ὅσῳ χεῖρον ἢ προσῆκε κέχρησθε τοῖς πράγμασι, τοσούτῳ πλείονα αἰσχύνην ὡφλήκατε. 4. ταῦτα μὲν οὖν παραλείψω. καὶ γὰρ εἰ μετ' ἀληθείας τις, ὁ ἄνδρες Ἀθηναῖοι, σκοποῖτο, ἐνθένδ' ἀν αὐτὸν ἴδοι μέγαν γεγενημένον, οὐχὶ παρ' αὐτοῦ. ὃν οὖν ἐκεῖνος μὲν ὀφείλει τοῖς ὑπὲρ αὐτοῦ πεπολιτευμένοις χάριν, ὑμῖν δὲ δίκην προσῆκει λαβεῖν, τούτων οὐχὶ μῦν ὄρῳ τὸν καιρὸν τοῦ λέγειν. | ἀ δὲ καὶ χωρὶς τούτων ἔνι, καὶ βέλτιόν

"arguments such as these;" so that *τοιούτων* λ. might be substituted without much difference of meaning.

**ὑπὲρ τούτων**] referring in a general way to *τὴν Φ. β.* "all that may be said about matters relating to this subject," "on that subject." cf. 3. 11, *ταῦτα*.

**ἔχειν** *Φ.*] "has in it," "carries with it," "involves honour for him while . ." Thuc. 1. 97, *τῆς ἀρχῆς ἀπόδειξιν ἔχει*. 2. 41. Dem. 24. 181, *ζῆλον πολὺν εἶχε καὶ φιλοτιμίαν* ὥμīν, where *φιλοτιμία* is used, as here and infr. 16, in the sense of "credit," "honour," "glory."

**οὐχὶ κ. π.**] an euphemistic turn in place of *ἀδοξίαν* (cf. infr. § 26), in which *οὐχὶ* belongs strictly to *καλῶς*, the expression forming a litotes. cf. 3. 1.

**τὴν ἀξίαν**] "his worth," "his repute," as the once insignificant king of a barbarous country. cf. 9. 21; 18. 68.

**§ 4. μετ' ἀληθείας**] Thuc. 6. 89, *μετὰ τοῦ ἀληθὸν σκοπῶν*. Dem. 18. 199, *μετ' εὐνοίας θεωρησάτω*. "any impartial observer will see that it is to this place (emphasized by *ἄν*, as in § 1) he owes his greatness . ." i. e. to the Bema and the assembly. infr. *τοῖς ὑπὲρ αὐτοῦ πεπολιτευμέ-*

*vōis*, and 3. 28; 4. 18.

**τούτων οὐχὶ**] Bekk. and Dind. Bekk. st. omits *τούτων* with S pr. m., in which, I think, he has not shown his usual judgment. The omission of the word, as also the *ὑπὲρ τούτων* of F T, are evidently corrections of the copyists, who felt perplexed by the construction; and as moreover it would be difficult, if not impossible, to produce an instance in which Dem. in a case like the present omits the demonstrative, I have retained *τούτων*, which refers at once to *ἄν* and *τὸν καιρόν*. "of the measures for which *he* owes a debt of gratitude to the public men who have acted in his interest, and *you* ought to take vengeance, of these I do not now see the proper time for speaking."

**ἔνι**] sc. *λέγειν*, which T has in the text. "rarior usus hujus *ἔνι* quo orator utitur etiam § 23; 4. 23." Schäf.; also 8. 47; 18. 27. "but there are matters which, without touching on these, are open to me—matters which it were well you should all be told, and which, if you are disposed to examine them properly, must appear to his discredit—these I will endeavour to state."

ἐστιν ἀκηκοέναι πάντας ὑμᾶς, καὶ μεγάλα, ὡς ἄνδρες Ἀθηναῖοι, κατ' ἐκείνου φαίνοιτ' ἀν δύείδη βουλομένοις ὥρθως δοκιμάζειν, ταῦτ' εἰπεῖν πειράσομαι.

§ 5. Τὸ μὲν οὖν ἐπίορκον καὶ ἄπιστον καλεῖν ἄνευ τοῦ τὰ πεπραγμένα δεικνύαι λοιδορίαν εἶναι τις ἀν φήσειε κενὴν δικαίως τὸ δὲ πάνθ', ὅσα πώποτ' ἔπραξε, διεξιόντα ἐφ' ἄπασι τούτοις ἐλέγχειν καὶ βραχέος λόγου συμβαίνει δεῖσθαι, καὶ δυοῖν ἔνεκα ἡγοῦμαι συμφέρειν εἰρῆσθαι, τοῦ τ' ἐκείνου, ὅπερ καὶ ἀληθὲς ὑπάρχει, φαῦλον φαίνεσθαι, καὶ τοῦ τοὺς ὑπερεκπεπληγμένους ως ἄμαχόν τινα τὸν Φίλιππον ἰδεῖν ὅτι πάντα διεξελήλυθεν οἷς πρότερον παρακρουόμενος μέγας ηὔξήθη, καὶ πρὸς αὐτὴν ἥκει τὴν τελευτὴν τὰ πράγματα αὐτοῦ. | 6. ἐγὼ γάρ, ὡς ἄνδρες Ἀθηναῖοι, σφόδρ' ἀν ἡγούμην καὶ αὐτὸς φοβερὸν τὸν Φίλιππον καὶ θαυμαστόν, εἰ τὰ δίκαια πράττοντα ἐώρων αὐτὸν ηὔξημένον νῦν δὲ θεωρῶν καὶ σκοπῶν εὑρίσκω τὴν

**ἀκηκοέναι**] “to have heard,” so as to be prepared for after judgment. 24. 190, πρὸς δὴ τοὺς τοιούτους λόγους βέλτιον προακηκοέναι μικρὰ πάντας ὑμᾶς. But also 22. 3, βέλτιον δ' ὑμᾶς ἀκοῦσαι, without such reference.

**κατ' ἐκείνου]** note to 6. 9.

§ 5. **τὰ πεπραγμένα**] i. e. without justifying these epithets “by showing what he has done.”

**τὸ δέ, κ.τ.λ.]** “but to detail all the acts he ever did and convict him (of being faithless and perjured) upon every one, requires as it happens . . .” cf. his definition of ἔλεγχος as opposed to λοιδορία in 22. 22, ἔλεγχος δέ, ὅταν ἀν ἀν εἴπῃ τις καὶ τάληθὲς ἄμα δείξῃ. With the inserted ὅπερ . . . ὑπάρχει, “the base man he really is,” comp. 6. 9, ὅπερ συνέβη. The article before τοὺς ὑπερεκπεπληγμένους is omitted by West. on the authority of S. The same MS. omits the second art. in 5. 1.

**τὸν Φ.]** governed by the idea implied in ὑπεκπεπληγμένους. cf. on

#### 4. 45.

**διεξελήλυθεν]** This passage is copied in Ps. Dem. 11. 3. cf. Pl. Rep. 3. 409 A, πάντα ἀδικήματα . . διεξεληλυθέναι. Thuc. 3. 45. Comp. Xen. Mem. 2. 1. 31, τὰ . . ἥδεα ἐν τῇ νεότητι διαδραμόντες. “that he has run through the arts,” “has come to the end of all the arts of deception by which he rose to greatness,” μέγας being proleptic. Madv. 24 a, r.

**τὰ πρ. αὐτοῦ]** “his career.”

§ 6.] **σφόδρ**’ with φοβερόν, the separation being made on rhetorical grounds. Lys. 13. 44, ὦν εἰδῆτε ὡς σφόδρα ὑμῖν ἐλεεῖν προσήκει Ἀγόρατον. cf. infra. § 24.

**εὑρίσκω]** “as it is, observing and considering, I find that he gained over our simplicity at the beginning, when certain persons (the *οἱ ὑπέρ αὐτοῦ π.* of § 4) set themselves to drive away (for the imperf. comp. § 19) . . and the friendship of the O. . . and now lastly the T. . .” the three accusatives depending on προσαγαγόμενον.

μὲν ἡμετέραν εὐήθειαν τὸ κατ' ἀρχάς, ὅτε Ὁλυνθίους ἀπήλαυνόν τινες ἐνθένδε βουλομένους ἡμῖν διαλεχθῆναι, τῷ τὴν Ἀμφίπολιν φάσκειν παραδώσειν καὶ τὸ θρυλούμενόν ποτε ἀπόρρητον ἐκεῖνο κατασκευάσαι, τούτῳ προσαγαγόμενον, 7. τὴν δὲ Ὁλυνθίων φιλίαν μετὰ ταῦτα τῷ Ποτίδαιαν οὖσαν ὡμετέραν ἔξελεῖν καὶ τοὺς μὲν πρότερον συμμάχους ὑμᾶς ἀδικῆσαι, παραδοῦναι δὲ ἐκείνοις, Θετταλοὺς δὲ νῦν τὰ τελευταῖα τῷ Μαγνησίᾳ παραδώσειν ὑποσχέσθαι καὶ τὸν Φωκικὸν πόλεμον πολεμήσειν ἵπερ αὐτῶν ἀναδέξασθαι. ὅλως δὲ οὐδεὶς ἔστιν ὄντιν' οὐ πεφενάκικεν ἐκεῖνος τῶν αὐτῷ χρησαμένων τὴν γὰρ ἐκάστων ἄνοιαν ἀεὶ τῶν ἀγνοούντων αὐτὸν ἔξαπατῶν καὶ προσλαμβάνων οὕτως ηγένθη. 8. ὥσπερ οὖν διὰ τούτων ἥρθη μέγας, ἥνικα ἔκαστοι συμφέρον αὐτὸν ἔαυτοῖς ὤντο τι πράξειν, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν,

**τὸ κατ' ἀρχάς]** 1. 12. Philip's promise to give up Amphipolis is mentioned also in Ps. Dem. 7. 27; 23. 116. Thirl. 5. 192. Grote, 11. 328. He pursued, it is said in 18. 19, a similar policy in order to prevent a union between Thebes and Athens.

**διαλεχθῆναι]** the regular word in this case. 19. 304; 24. 48.

**τῷ . . . τούτῳ]** Jelf, 658. 6. 22, ἢ τὸν τὴν Πυλαίαν ἀποδόντα, τοῦτον . . .

9. 5.

**τὸ θ. . . κατασκευάσαι]** By an oversight Mr. Kennedy makes this clause depend on φάσκειν, and tr. "by engaging to surrender A. and to execute . ." The force of the article extends to it (infr. § 9), and the meaning is, "and by getting up the secret article once so much talked about." See the note to Arg. 1. The word is used in the sense of "a secret of state" also in Arist. *Equit.* 645, καγὼ ὕφρασα αὐτοῖς ἀπόρρητον ποιησάμενος ταχύ. Dem. 25. 23. cf. 1. 4; Aesch. 3. 96, ἔφη δὲ καὶ πράξεις πράττειν ἔτέρας δι' ἀπορρήτων.

**§ 7. Ποτίδαιαν]** Thirl. 5. 198. Grote, 11. 322. cf. 6. 20.

**νῦν τὰ τ.]** 4. 17. For the neuter pl. comp. Thuc. 1. 2, τὰ πρότερα. Dem. 23. 39, τὰρχαῖα. ib. 66, τὰ παλαιά. Antiph. *Tetr.* 1. a 6, τὰ δ' ἄγχιστα. Madv. 14 a, r. 3. The promise to give up Magnesia was not performed till some time after the conclusion of the Phocian war. Thirl. 6, p. 12. cf. 1. 22; 6. 22.

**ἄνοιαν]** "hic dicit quam supra (§ 5) de civibus suis loquens mitiore vocabulo εὐήθειαν vocaverat. Pl. *Gorg.* 464 D, τῷ δ' ἀεὶ ἡδίστω θηρεύεται τὴν ἄνοιαν καὶ ἔξαπατᾷ." Sauppe, who might have remembered that εὐήθεια is one of the regular attributes of the Athenians in the orators, on the principle so well expounded by Arist. *Rhet.* 1. 9. 28, "by imposing on and (= and so, note to 1. 3, τρέψηται) availing himself of the folly of each in turn."

**οὗτως]** so frequently after participles. 18. 7, &c. supr. § 6, τούτῳ.

**§ 8.] διὰ τούτων . . . αὐτῶν τούτων** must not be taken with Redh. as masculines, but, "as he was raised to greatness by these means (of deceit and false professions) . . . so ought he by the same to be pulled down again," by availing ourselves of the

ἐπειδὴ πάνθ' ἔνεκα ἑαυτοῦ ποιῶν ἔξελήλεγκται. καιροῦ μὲν δῆ, ὁ ἄνδρες Ἀθηναῖοι, πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα· ἡ παρελθών τις ἐμοί, μᾶλλον δὲ ὑμῖν δειξάτω ὡς οὐκ ἀληθῆ ταῦτ' ἔγω λέγω, ἡ ὡς οἱ τὰ πρῶτα ἔξηπατημένοι τὰ λοιπὰ πιστεύσουσιν, ἡ ὡς οἱ παρὰ τὴν αὐτῶν ἀξίαν δεδουλωμένοι Θετταλοὶ νῦν οὐκ ἀν ἐλεύθεροι γένοιντο ἄσμενοι.

9. Καὶ μὴν εἰ τις ὑμῶν ταῦτα μὲν οὕτως ἔχειν ἥγεῖται, οἴεται δὲ βίᾳ καθέξειν αὐτὸν τὰ πράγματα τῷ τὰ χωρία καὶ λιμένας καὶ τὰ τοιαῦτα προειληφέναι, οὐκ ὄρθως οἴεται. ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστῆ καὶ πᾶσι ταῦτα

distrust and hatred excited by his being found a cheat. cf. 6. 23.

**ἔνεκα ἑαυτοῦ]** “for his own ends,” “with a selfish view.”

**ποιῶν]** Madv. 178 a.

**καιροῦ]** “this then is the critical state . .” forming our opportunity. Compare what is said after a somewhat similar argument in 1. 24. On the gen. after *τοῦτο*, Madv. 50.

**πρὸς τ. πάρεστι]** note to 1. 8, *παρῆσαν*.

**ἢ]** “or (if this be disputed) let . .”  
2. 18. *εἰ δὲ μή*, 8. 40.

**οὐκ ἀλ. τ. ε. λέγω]** “that what I say is not true,” Madv. 100 a.

**τὴν . . ἀξίαν]** i. e. as Greeks. cf. 1. 23.

**δεδουλωμένοι]** “reduced to subjection.” There is no hyperbole here, as Franke and others think. *δουλεία* is the proper word to express “political subjection.” Thuc. 1. 8; 2. 63, *ἐν ὑπηκόῳ (πόλει) ἀσφαλῶς δουλεύειν*. 5. 63, *ὑπὲρ ἀρχῆς ἄμα καὶ δουλείας*, i. e. subjection to the hegemony of Sparta. The relations in which the Thessalians stood to Philip (1. 13 and 22) were quite sufficient to justify the expression according to Greek views. cf. omn. Grote, 2, p. 343 sq.

**§ 9. ταῦτα μέν, κ.τ.λ.]** “though believing that this is so, thinks he will forcibly maintain his power by having secured . .”

**τὰ χ. καὶ λ. καὶ τὰ τ.]** The young student may observe that in cases like the present, unless there is some special reason for giving equal prominence to each word, the article is not repeated even though they do not come under the same definition but are opposed to each other. Pl. *Rep.* 344 E, *τὸν φίλον καὶ ἔχθρόν*. *Gorg.* 469 E, *τὰ γε νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα* (the art. is rendered necessary by *πάντα*). Dem. 23. 70, *τὸν γεγραμμένους νόμους καὶ ἄγραφα νόμιμα*. Lyc. c. Leocr. 45, *τῆς ἐλευθερίας καὶ τοῦ δῆμου σωτηρίας*. Thuc. 3. 33, *ῶφθη . . ὑπὸ τῆς Σαλαμίνιας καὶ Παράλου*. Don. p. 360, obs. cf. on the other hand 1. 22 and 25. This is quite in accordance with our English idiom.

**τὰ τοιαῦτα]** cf. 1. 22, *ἀγοράς*.

**ὑπ' . . συστῆ]** “when a power is held together by.” Madv. 78. 3. infr. 26; 3. 12. And so wherever the subject can be represented passive to the action. Pl. *Rep.* 390 C, *'Αρεως . . ὑπὸ Ἡφαίστου δεσμόν*. Thuc. 1. 30, *ῶν . . ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων*. Pl. *Phaed.* 99 B, *δίνην περιτιθεὶς τῇ γῇ ὑπὸ τὸν οὐρανὸν*. In 8. 41 the various elements of Philip's dominion are spoken of as **τὰ νῦν συμβεβιασμένα**.

συμφέρη τοῖς μετέχουσι τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μένειν ἐθέλουσιν ἄνθρωποι ὅταν δὲ ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἀπαντά ἀνεχαίτισε καὶ διέλυσεν. 10. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὁ ἄνδρες Ἀθηναῖοι, ἀδικοῦντα καὶ ἐπιορκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἄπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἥνθησεν ἐπὶ ταῖς ἐλπίσιν, ἀν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ. ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ γλοίου καὶ τῶν ἄλλων τῶν

**τὰς συμφοράς**] i. e. which war entails.

**ἰσχύσῃ**] the *ingressive* aorist; “has become powerful by rapacity.” I. 13, *ἡσθένησε*. 9. 13; ib. 24, *ἄρξασι*. Thuc. I. 18, *ἡγήσαντο*, “assumed the lead” (*ἡγούντο* I. 19, of the exercise of the hegemony).

**ἀνεχαίτισε**] ἀντὶ τοῦ ἀνέκοψεν ἢ ἀνέτρεψεν, ἐκ μεταφορᾶς τῶν Ἰπτων. Harpocr. Eur. *Rhes.* 786; *Bacch.* 1072. Cobet (*Nov. Lect.* p. 19, Pref.) proposes to omit καὶ διέλυσεν as “ex interpretatione natum,” quoting a passage “ex antiquo et eruditio rhetore” in Spengel’s *Rhet. Gr.* I., p. 437, ἐν δὲ ταῖς λέξεσιν ἔσται συντομία . . . ἐὰν τοῖς τροπικοῖς κυρίως χρῆσθαι, ὥσπερ Δ. τῷ ἀνεχαίτισε διὰ μᾶς γὰρ λέξεως ὅλον ἐπλήρωσε νόημα. But these words fairly interpreted do not justify us in supposing that the words καὶ διέλυσεν were wanting in the rhetor’s copy, which besides being required by συστῆ, are found in all the MSS. and recognized by Pliny, *Eph.* ix. 26. Would Cobet object to, e. g., καὶ συκοφαγτεῖν in 18. 138 (τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συκοφερόντων ὑποσκελίζειν καὶ συκοφαγτεῖν) as a weak addition to the “acre et vehemens” ὑποσκελίζειν? If not, his argument here proves too much. “the first pretext, a slight reverse upsets and breaks up every

thing.” For the aor. comp. I. 11; infr. 10, *ἥνθησεν*.

§ 10. οὐ γάρ] “for it is not possible, men of A., I repeat it is not possible to acquire a solid power by wrong . . .” cf. I. 19.

**τὰ τοιαῦτα**] generalizing δύναμιν (supr. § 3); “such things.”

εἰς . . ἄπαξ] “for once.” infr.

20, εἰς μακράν. 14. 24, εἰς τόπε.

καὶ . . γε] “yea, and if so be blossom richly in promise, but in time . . .” Sauppe explains ἐπὶ ταῖς ἐλπίσιν somewhat differently, “spes ipsae sunt largus florum proventus, quo opes injustae splendens,” and compares καθῆσθαι ἐπὶ δακρύοις and similar expressions. But Fr. is more correct, I think, in translating here “eo quod magnas de se spes existant.”

**ἥνθησεν . . φωρᾶται**] Madv. III, r. I. Don. p. 412 *bb*.

**ἀν τύχῃ**] I. 3.

**τῷ χρόνῳ**] I. 18. Compare what is said below in § 20.

**περὶ αὐτὰ κ.**] “circa se ipsae defluunt,” like fading flowers round the stem of the plant. Dind. compares Thuc. I. 69, αὐτὸν περὶ αὐτῷ σφαλέντα, and 6. 33, where however the idea is altogether different from that of our passage, which is the same as 18. 227, θεάσασθε . . ὡς σαθρόν, ὡς ζοικεν, ἔστι φύσει πᾶν ὃ τι ἀν μὴ δικαίως ἢ πεπραγμένον.

τοιούτων τὰ κάτωθεν ἵσχυρότατα εἶναι δεῦ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει. τοῦτο δὲ οὐκ ἔνι νῦν ἐν τοῖς πεπραγμένοις Φιλίππων.

11. Φημὶ δὴ δεῦν ὑμᾶς τοῖς μὲν Ὀλυνθίοις βοηθεῖν, καὶ ὅπως τις λέγει καλλιστα καὶ τάχιστα, οὕτως ἀρέσκει μοι πρὸς δὲ Θεῖταλοὺς πρεσβείαν πέμπειν, ἢ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖν / καὶ γὰρ νῦν εἰσὶν ἐψηφισμένοι Παγασὰς ἀπαιτεῖν καὶ περὶ Μαγνησίας λόγους ποιεῖσθαι. 12. σκοπεῖσθε μέντοι τοῦτο, ὁ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν ἔξεληλυθότων ἡμῶν ἀξίως τῆς πόλεως καὶ ὄντων ἐπὶ τοῖς πράγμασιν, ως ἄπας μὲν λόγος, ἀν ἀπῆ τὰ πράγματα, μάταιον τι φαίνεται καὶ κενόν, μάλιστα δὲ ὁ παρὰ τῆς ἡμετέρας πόλεως ὅσῳ γὰρ ἐτοιμότατ' αὐτῷ δοκοῦ-

**τὰ κάτωθεν]** “the parts from below” (those which present themselves from that direction, or, which commence at the point indicated by **κάτω**), “the lower parts,” which have to bear the superstructure. 22. 72, κάτωθεν γεγραμμένα. 23. 28, ὁ κάτωθεν νόμος. 9. 41. Thuc. 2. 13, τὸ ἔξωθεν τεῦχος, but according to our idiom, id. 1. 64, τὸ δὲ εἰς τὴν Παλλήνην, cf. Herm. Soph. El. 888; *Antig.* 517.

**τὰς ἀρχὰς]** “so ought the principles and the foundations . . .” On the repeated article 1. 23.

**Φιλίππων]** Madv. 38<sup>g</sup>.

§ 11. **ὅπως . . . καλλιστα]** sc. βοηθεῖν. “and the best and speediest mode of doing this that is proposed will please me most.”

ἢ . . . δ.] 1. 2.

**τοὺς μέν]** to encourage by the report those who were already resisting Philip, and stir up those (**τοὺς δέ**) who were hanging back.

**ταῦτα]** “quae modo docui, de fidei et veracitatis praestantiâ, fraudisque pestifero exitu, item de Philippi moribus.” Schäf.—a strange note. **ταῦτα** cannot possibly refer

to any thing but **τοῖς** Ὀλ. βοηθεῖν, “what we are doing,” “these measures,” as in 1. 2, **ταῦτ’ ἔρει**, and 9. 71.

**εἰσὶν ἐψ.]** cf. 1. 22.

**λόγους π.]** “to remonstrate.”

27. 15. Lys. 32. 12, ἡγανάκτουν μὲν πρὸς Ἡγήμονα . . . λόγους δὲ ἐπο-ούμην πρὸς τοὺς ἄλλους.

§ 12. **ὅπως μὴ . . . ἐροῦσι]** “look to it that the envoys who go from us (our envoys, cf. 4. 27) shall not talk only, but be able to point to some act by our having taken the field . . .”

ὄντων ἐπὶ] 9. 2; Isocr. 3. 19, ἐπὶ ταῖς πράξεσιν ὄντες. infr. 16.

**τὰ πράγματα]** referring back to **ἔργον**, “if actions be wanting.”

**ὅ παρά]** “that of . . .” cf. 1. 10; 18. 35; Aesch. 1. 116, ὁ παρ' ἐμοῦ λόγος, and *passim*.

**ὅσῳ γάρ, κ.τ.λ.]** Cobet (*Nov. Lect.* Pref. p. 17), removing the comma after **πόλεως**, omits **γάρ** and **τοσούτῳ . . . αὐτῷ**, referring to the imitation of the passage in Ps. Dem. 11. 23. Schäfer proposed **ἐτοιμα-τερον**. The construction though unusual is intelligible enough. Comp.

μεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. | 13. πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας, ἔξιόντας, ἅπαντα ποιοῦντας ἑτοίμως, εἴπερ τις ὑμῖν προσέξει τὸν νοῦν. καν ταῦτα ἐθελήσητε ὡς προσήκει καὶ δεῖ περαίνειν, οὐ μόνον, ὁ ἄνδρες Ἀθηναῖοι, τὰ συμμαχικὰ ἀσθενῶς καὶ ἀπίστως ἔχοντα φανήσεται Φιλίππῳ, ἀλλὰ καὶ τὰ τῆς οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντα ἔξελεγχθήσεται.

14. "Ολως μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχὴ ἐν μὲν προσθήκης μέρει ἐστί τις οὐ μικρά, οἷον ὑπῆρξε ποθ' ὑμῖν ἐπὶ Τιμοθέου πρὸς Ὀλυνθίους πάλιν αὖ πρὸς Ποτίδαιαν Ὀλυνθίοις ἐφάνη τι τοῦτο συναμφότερον, νυνὶ δὲ

50. 15 (quoted by Sauppe), δσω γὰρ . . . ἄμεινον ἐπληρωσάμην τὴν ναῦν . . . τοσούτῳ μοι πλείστῃ ἀπόλειψις ἐγένετο. "for in the same degree that we are thought to use it most readily do people regard it with greater distrust." Plat. *Legg.* I. 641 c, τὴν πόλιν ἅπαντες ὑμῖν "Ἐλληνες ὑπολαμβάνουσιν ὡς φιλόλογος τ' ἐστι καὶ πολύλογος. Isocr. 15. 295.

§ 13. μετάστασιν . . . μεταβολήν] cf. Thuc. 2. 48, where Poppe properly distinguishes between the words; the latter being strictly, "the act of change," *conversio*; the former, the altered state resulting from such change. Thuc. 6. 20, οὐτε δεύμενος μεταβολῆς, ἢ ἀν ἐκ βιαίου τις δουλείας . . . ἐσ φάω μετάστασιν χωροίν. "great then is the reformation, great the change you must show if you want any one to pay attention to you."

εἴπερ . . . προσέξει] Dobree quotes *Oed. Tyr.* 54, ὡς εἴπερ ἄρξεις, and Arist. *Aves* 900, εἴπερ ἴκανὸν ἔξετ' ὕψον. The same meaning is conveyed by εἰ with μέλλω and the fut. indic. Pl. *Rep.* 8. 567 B C (quoted by Dind.), ὑπεξαιρεῖν δὴ τούτους . . δεῖ τὸν τύραννον εἰ μέλλει ἄρξειν. ὡς ξοκε γὰρ αὐτῷ . . . ἀνάγκη εἴπερ ἄρξει. Isocr. 5. 13, εἴπερ μέλλουσι τινες προσέξειν τὸν νοῦν.

For καὶ δεῖ Dind. and Sauppe

read καὶ δῆ, "at once," as in 4. 13.

τὰ σ.] "not only will the relations of his allies to P. be found to be weak and insecure," as shown in the previous sections; "but the wretched state of his native dominion and power will be revealed," shown in § 14 sq.

ἔχοντα] as ποιῶν *supr.* § 8.

§ 14.] For ἐν . . . πρ. μέρει West. and Redh. read with F S ἐν μὲν προσθήκη μέρει, quoting 21. 70, μερίδα εἰς σωτηρίαν ὑπάρχειν. But in 11. 8, which is copied from this passage, the same MSS. have ἐν . . . προσθήκης μέρει, and similar expressions are common in Dem. 3. 31; 21. 165 ἐν χάριτος μέρει, &c. For ἐστί τις οὐ μικρά Ps. Dem. 11 l. c. has φοπὴν ἔχει τινὰ καὶ χρῆσιν.

ὑπῆρξε] "as for example, it was on our side." 3. 19; 19. 54 τὸν Φιλίππον ὑπάρχειν. ib. § 48. Others, understanding οὐ μικρά with ὑπῆρξε, take it to mean, "as it was to you . ." But ἐβοήθησε infr. makes the other interpretation more probable. On the matter referred to see note to Arg. i.

τοῦτο Sauppe wrongly understands to mean "Olynthiorum et Macedonum opes." It must mean "the power of which we are speaking," i. e. the Macedonian. cf. οὗτος

Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ τὴν τυραννικὴν οἰκίαν ἐβοήθησε· καὶ ὅποι τις ἄν, οἶμαι, προσθῆ κὰν μικρὰν δύναμιν, πάντ' ὠφελεῖ. αὐτὴ δὲ καθ' αὐτὴν ἀσθενῆς καὶ πολλῶν κακῶν ἐστὶ μεστή. 15. καὶ γὰρ οὗτος ἅπασι τούτοις οἷς ἄν τις μέγαν αὐτὸν ἡγήσαιτο, τοῖς πολέμοις καὶ ταῖς στρατείαις, ἔτ' ἐπισφαλεστέραν ἡ ὑπῆρχε φύσει κατεσκεύακεν ἑαυτῷ. μὴ γὰρ οἴεσθε, ὡς ἄνδρες Ἀθηναῖοι, τοῖς αὐτοῖς Φίλιππόν τε χαίρειν καὶ τοὺς ἀρχομένους, ἀλλ' ὃ μὲν δόξης ἐπιθυμεῖ καὶ τοῦτο ἔξήλωκε, καὶ προήρηται πράττων καὶ κινδυνεύων, 16. ἀν συμβῆ τι, παθεῖν, τὴν τοῦ διαπράξασθαι ταῦτα ἡ μηδεὶς πώποτε ἄλλος Μακεδόνων βασιλεὺς δόξαν ἀντὶ τοῦ ζῆν ἀσφαλῶς ἥρημένος· τοῖς δὲ τῆς μὲν φιλοτιμίας τῆς ἀπὸ τούτων οὐ μέτεστι, κοπτόμενοι δὲ ἀεὶ ταῖς στρατείαις ταύταις ταῖς ἄνω κάτω λυποῦνται καὶ

in the next section and 1. 12. For the Olynthians this power proved considerable (§ 1) when combined with theirs, still therefore only *ἐν πρ. μέρει*. The statement that the Macedonians merely assisted the Olynthians in taking Potidaea is made here on rhetorical grounds. He speaks no doubt more accurately in 6. 20.

*νῦν δέ]* “and lately,” “quite recently.” 19. 65, *ὅτε γὰρ νῦν ἐπορεύμεθα εἰς Δελφούς* (where see Mr. Shilleto's note). Arist. *Nub.* 786, *ἐπεὶ τί νῦν πρῶτον ἐδιδάχθης: λέγε.* Pl. *Theaet.* 142 B, *ἐπεὶ τοι καὶ νῦν ἤκουόν τινων . . .*

*ἐπὶ . . . οἰκίαν]* “assisted the T. in their domestic feuds and troubles against the dominant House.” Thirl. 5. 279; Grote, 11. 286. Dind. and Sauppe take *πάντα* as an adjective referring to the collective *δύναμιν*, as supr. 10, *τὰ τοιαῦτα*. The meaning will then be, “the accession of any power, however small, is in all cases of service.” Schäf. understands it as Franke, “*omni ex parte, omnino prodest, cui contrarium est oīδēn ὠφελεῖ,*” “is of essential service;” and this is perhaps preferable. Dem. may have had Iso-

crates' words (4. 139) in his mind, *ἐν γὰρ τοῖς τοιούτοις καιροῖς πολλάκις μικρὰ δυνάμεις μεγάλας ῥοπᾶς ἐποίησαν.*

§ 15. *οἷς ἄν, κ.τ.λ.]* “which one might conceive to constitute his greatness.” 9. 40, *οἷς ἄν τις ἰσχύειν τὰς πόλεις κρίνοι.*

*τοῦτο]* referring to *δόξης*. 22. 30, *πρόνοιαν ἐποιεῖτο . . . τῆς πολιτείας καὶ . . . περὶ τούτου . . .* Madv. 79 a.

*ἔξήλωκε]* “makes this his ambition,” “in hoc studium suum positum habet,” the tense expressing a steady ambition.

§ 16. *ἄν συμβῇ τι]* “whatever may befall,” hardships, wounds, death if necessary. cf. the famous passage, of which this is the germ, in 18. 67.

*τὴν . . . δόξαν]* The separation of the article from its substantive is noticeable. cf. 5. 5; 6. 29 (where twenty-nine words intervene); 18. 254; 29. 10, *ἐκ τοῦ παρὰ πᾶσιν ὑμῖν δόξαντος, ὡς ἔγὼ νομίζω, δικαίου.*

*ἀντί]* 1. 1. “before a life of security.”

*φιλοτιμίας]* “glory resulting from these,” as in § 3.

*ἄνω κάτω]* “harassed continually by these expeditions up and down,”

συνεχῶς ταλαιπωροῦσιν οὕτ' ἐπὶ τοῖς ἔργοις οὕτ' ἐπὶ τοῖς αὐτῶν ἴδιοις ἐώμενοι διατρίβειν, οὕθ' ὅσ' ἀν πορίσωσιν οὕτως ὅπως ἀν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι κεκλειμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

17. οἱ μὲν οὖν πολλοὶ Μακεδόνων πῶς ἔχουσι Φιλίππῳ, ἐκ τούτων ἀν τις σκέψαιτο οὐ χαλεπῶς· οἱ δὲ δὴ περὶ αὐτὸν δύντες ξένοι καὶ πεζέταιροι δόξαν μὲν ἔχουσιν ὡς εἰσὶ θαυμαστοὶ καὶ συγκεκροτημένοι τὰ τοῦ πολέμου, ὡς δ' ἐγὼ τῶν ἐν αὐτῇ τῇ χώρᾳ γεγενημένων τινὸς ἥκουν, ἀνδρὸς οὐδαμῶς οἵου τε ψεύδεσθαι, οὐδένων εἰσὶ βελτίους.

18. εἰ μὲν γάρ τις ἀνήρ ἐστιν ἐν αὐτοῖς οἷος ἐμπειρος πολέμου καὶ ἀγώνων,

*καὶ* being omitted, as very often in fixed contrasts and combinations. 4. 41; but *ἄνω καὶ κάτω* 9. 36.

ἐπὶ .. 8.] “allowed to employ themselves on their occupations or their private concerns.” § 12, ὄντων ἐπὶ .. Arist. *Rhet.* 2. 5. 20, οἵς ἡ διατριβὴ ἐπὶ ταῖς τῶν πέλας ἀμαρτίαις. ἔργοις, i. e. agriculture and trades of various kinds. Thuc. 2. 40; Aesch. 3. 8, ἀπεισιν ἐπὶ τῶν ἴδιων ἔργων. Arist. *Rhet.* 2. 4. 9, καὶ τοὺς δικαίους . . τοιοῦτοι δ' οἱ ἀπὸ τοῦ ἔργας εσθαι· καὶ τούτων οἱ ἀπὸ γεωργίας· καὶ τῶν ἄλλων, οἱ αὐτούργοι μάλιστα. The passive construction of ἐώμενοι is not common. Isocr. 4. 97, οὐ μὴν εἰάθησαν. Thuc. 1. 142. *Iph. Aul.* 332, τὸν ἑμὸν οἰκεῖν οἴκον οὐκ ἔσομαι. For πορίσωσιν Dind. reads ποιήσωσιν with S and two other MSS., quoting Ps. Dem. 42. 20, ποιῆσιτον .. μεδίμουσ, “raise,” and ib. § 31, πολὺν καὶ σῖτον καὶ οἶνον ποιῶντες. But this sense is too narrow for this passage. There seems to be no objection to the ordinary reading. ὅσ' ἀν πορίσωσιν = “their earnings” objectively regarded, “self” being put out of view: see note to 4. 29, προσπορεῖ.

ὅπως ἀν 8.] “as well as they can”—“nor able to dispose of their hardly-gained earnings . . .” Dobree quotes Thuc. 7. 67; so also

Dem. 21. 140, καθ' ἔαντὸν ὅπως δύναται ζῶντα. The blockade of the M. coast is mentioned again in 19. 153 and 315. For the dat. Φιλίππῳ Ps. Dem. 11. 10 has the more usual διάκεινται πρὸς τὸν Φ. cf. 3. 8; Arist. *Nic. Eth.* 8. 2. 4, λανθάνοντας ὡς ἔχουσιν ἔαντοις.

§ 17. πεζέταιροι] Thirl. 5. 179. συγκεκροτημένοι] “verbū propriū de re ita componendā et instruendā ut partes omnes conspirent et concinant.” Buttm. *Ind. Mid.* s. v. Hence it is said of a chorus, the crew of a ship, &c. 21. 17, συγκροτεῖν καὶ διδάσκειν τὸν χορόν. Thuc. 8. 95, ἀξυγκροτήτοις πληρώμασιν. “have the reputation, it is true, of being admirable soldiers and thoroughly trained in matters pertaining to war” (Madv., 31 a c), “admirable and highly-trained soldiers.”

οἶου τε ψ.] Madv. 166 c, r. 1. “utterly incapable of . . .” “of unimpeachable veracity they are no better than others.” For the plural οὐδένων see note to 1. 19.

§ 18.] οἶος ἐμπειρος = τοιοῦτος οἵος ἐστιν ἐμπειρος, “such as one experienced in wars is,” “if any one among them is experienced in campaigns and battles,” cf. Arist. *Vesp.* 970, δ' ἐτερος οἵος ἐστιν οἰκουρδούνον, and the fuller expression in Xen. *Mem.* 4, c. 8 fin. ἐδόκει τοι-

τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν ἔφη, βουλόμενον πάντα αὐτοῦ δοκεῖν εἶναι τὰ ἔργα (πρὸς γὰρ αὐτοὺς ἄλλοις καὶ τὴν φιλοτιμίαν ἀνυπέρβλητον εἶναι). εἰ δέ τις σώφρων ἢ δίκαιος ἄλλως, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μέθην καὶ κορδακισμοὺς οὐδὲναμένος φέρειν, παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον.

19. λοιποὺς δὴ περὶ αὐτὸν εἶναι ληστὰς καὶ κόλακας καὶ τοιούτους ἀνθρώπους οἵους μεθυσθέντας ὁρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι. δῆλον δὲ ὅτι ταῦτα ἔστιν ἀληθῆ· καὶ γὰρ οὓς ἐνθένδε πάντες ἀπήλαυνον ὡς πολὺ τῶν θαυματοποιῶν ἀσελγεστέρους ὄντας, Καλλίαν ἐκεῖνον τὸν δημόσιον καὶ τοιούτους ἀνθρώπους, μίμους γελοίων καὶ ποιητὰς αἰσχρῶν ἀσμάτων ὃν εἰς τὸν συνόντας ποιοῦσιν ἔνεκα τοῦ γελασθῆναι, τούτους ἀγαπᾷ καὶ περὶ αὐτὸν ἔχει. 20. καίτοι ταῦτα, εἰ καὶ μικρά τις ἥγεῖται,

οὗτος εἶναι οἶος ἂν εἴη ἄριστος ἀνήρ.  
—*τούτους* after *tis* denoting a class.  
9. 30. Don. 401, obs. c. μέν takes up the preceding μέν in εἰ μὲν γάρ *tis* . . cf. 8. 44.

**εἶναι]** Madv. 163 b. “for again besides his other failings his jealousy too is (my informant said) excessive.

**ἄλλως]** “and if any one, not distinguished as a soldier, is otherwise . .” “if any one is generally temperate or upright.” 20. 9, οὕτε γὰρ ἄλλως καλὸν οὕτω ὑπὲν πρέπον. Dind. reads ἄλλως τε.

**τὴν . . ἀκρασίαν]** Thirl. 5. 169 : cf. the long passage from Theopompus in Polybius, lib. 8, c. 11, with the historian’s comments.

**κορδακισμούς]** “lascivious dancings.” *Gr. and Rom. Ant.* s. v. *Comoedia*.

ἐν οὐδενὸς . . μ.] “in no esteem,” οὐδενὸς being neuter. cf. 3. 31; 23. 148, ἐν σφενδονήτον μ. Xen. *Cyr.* 6. 1. 28, ἐν ἀκροβολιστοῦ μ., passages which show us the origin of the phrase.

**εἶναι]** continuing the report; “so he has left about him.”

§ 19. **ληστάς]** “freebooters” ) ( ἔμ-

πειρος π. καὶ ἀγώνων, the real soldier. Theop. ap. Athen. 4. 167 says, τὰ μὲν γάρ οἱ πόλεμοι καὶ αἱ στρατεῖαι καὶ αἱ πολυτέλειαι θρασεῖς αὐτοὺς εἶναι προετέροντο καὶ ζῆν μὴ κοσμίως, ἀλλ᾽ ἀστώτως καὶ τοῖς λησταῖς παραπλησίως.

**κόλακες** ) ( σ. ἢ δίκαιος.

**τ. . . οἵους]** “men of such character as,” “men who will get drunk and perform such dances . .,” the κορδακισμούς of the previous section. Madv. 166 a.

**ἀπήλαυνον]** as supr. § 6, “conspired to scout.”

**θαυματοποιῶν]** “mountebanks,” “jugglers.” cf. Pl. *Rep.* 7. 514 B. Ruhnken, *Tim. Lex.* s. v. *θαύματα*.

**ἐκεῖνον]** of course in a bad sense, “the notorious,” “that wretch.” On the players of farces see *Gr. and Rom. Ant.* s. v. *Mimus*.

**δημόσιον]** “public slave.” *Gr. and Rom. Ant.* s. v. 19. 129; Aesch. I. 52, ἀνθρωπος δημόσιος οἰκετής τῆς πόλεως.

**αἰσχρῶν]** “obscene,” “ribald.”

**ἔνεκα τὸν γ.]** “to raise a laugh against them.”

§ 20. **εἰ καί]** “etsi.” Dind. and

μεγάλα, ὡς ἀνδρες Ἀθηναῖοι, δείγματα τῆς ἐκείνου γνώμης καὶ κακοδαιμονίας ἔστι τοῖς εὖ φρονοῦσιν. ἀλλ', οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦντα αἰ γὰρ εὐπραξίαι δειναὶ συγκρύψαι τὰ τοιαῦτα ὄνειδη· εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἔξετασθήσεται. δοκεῖ δὲ ἐμοιγε, ὡς ἀνδρες Ἀθηναῖοι, δείξειν οὐκ εἰς μακράν, ἀν οἴ τε θεοὶ θέλωσι καὶ ὑμεῖς βούλησθε. 21. ὥσπερ γὰρ ἐν τοῖς σώμασιν, τέως μὲν ἀν ἐρρωμένος ἦ τις, οὐδὲν ἐπαισθάνεται, ἐπὰν δὲ ἀρρώστημά

Saupe read *καὶ εἰ*, “etiamsi,” with S. Jelf, 861. “yet these things, though they may be thought trivial,” trivial in themselves, these things are important as indications of character.

**γ. καὶ κακοδαιμονίας**] “character and wrong-headedness,” “infatuation,”—the latter word as the more special term being explanatory of the other. West. compares Isocr. 9. 51, *τεκμήριον καὶ τοῦ τρόπου καὶ τῆς ὁσιότητος*, “of his character in general, and especially of his piety.” cf. 6. 1. This mode of expression is very common in Latin. Cic. *Pro Planc.* § 73, “in illo tristi luctu ac recessu.” *Pro Sull.* § 2, “officii ac defensionis.”—8. 16, *κακοδαιμονοῦσι γὰρ ἀνθρωποι καὶ ὑπερβάλλοντιν ἀνοίᾳ*. *τοῖς εὖ φρ.*] a dat. of limitation, as 1. 27, *τοῖς γε σώφροσιν*.

**τὸ κατορθοῦν**] sc. *αὐτόν*, which is expressed in Ps. Dem. 11. 13. “his prosperous career,” “success.”

**συγκρύψαι**] attached to *δεινοί* as a defining infinitive. Madv. 149. “are famous things for hiding.”

**ὄνειδη** here of the object of reproach, “scandals,” “blemishes,” “vices,” as in 22. 31, *πᾶσιν ἔξεστι λέγειν τάκεινων ὄνειδη*. Comp. Sall. *Orat. Lepidī*, c. 10 fin. (quoted by Vömel), “secundae res mire sunt vitiis obteintui; quibus labefactis, quam antea formidatus est, tam contemnetur.” Isocr. 6. 102, *αἱ μὲν γὰρ εὐτυχίαι καὶ τοῖς φαύλοις τῶν ἀνθρώπων τὰς κακίας συγκρύπτουσιν, αἱ δὲ δυστυχίαι ταχέως καταφανεῖς*

ποιοῦσιν, διποιοί τινες ἔκαστοι τυγχάνουσιν ὅντες.

**αὐτοῦ** depends on *τοῦτο*. cf. 1. 4; 4. 2.

**δείξειν**] “apparitum esse. Est enim impersonaliter dictum ut ap. Arist. *Vesp.* 988, δείξειν ἔσικεν. *Ranae* 1261, δείξει δὴ τάχα.” Dind. So Pl. *Phileb.* p. 20 C, *προΐδην δὲ ἔτι σαφέστερον δείξει*. We have also αὐτὸν δείξει Pl. *Hipp. Maj.* c. 18, where Heind. quotes the still fuller expression *τούργον τάχ' αὐτὸν δείξει*. Arist. *Lysistr.* 377. So Dem. 19. 157, αὐτὸν δηλώσει. Eur. *Bacch.* 974, τάλλασσ' αὐτὸν σημανεῖ. In Pl. *Prot.* 329 B, we have the plural, ὡς αὐτὰ δηλοῦ, which Schäfer (on p. 390. 20) had forgotten when he wrote, “nusquam quod meminerim, nisi in locis corruptis, dicitur αὐτὰ δηλώσει: ubique αὐτὸν δηλώσει.” “and my belief is that it will appear before long.”

**οὐκ εἰς μ.]** 18. 36; Arist. *Vesp.* 454. cf. supr. § 10.

**θέλωσι . . . βούλησθε**] “if the gods be willing and you wish,” according to the distinction laid down in 1. 1.

**§ 21. τέως**] Bekk. with S here and in 14. 36; 19. 326, &c. Dind. has always ἔως. cf. Buttm. *Ind. Mid.* s. v. *τέως*, who is probably right in his conclusion that where *τέως* is used for *ἔως*, *τέως ἔως* is the true reading. The difficulty here is increased by our finding *ἔως* in the application of the simile. Ps. Dem. 11, has δταν μὲν ἐρρωμένος . . *ἔως μὲν . .*

τι συμβῆ, πάντα κινεῖται, κὰν ρήγμα κὰν στρέμμα κὰν ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ἥ, θύτω καὶ τῶν πόλεων καὶ τῶν τυράννων, ἔως μὲν ἀν ἔξω πολεμῶσιν, ἀφανῆ τὰ κακὰ τοῖς πολλοῖς ἐστίν, ἐπειδὰν δὲ ὅμορος πόλεμος συμπλακῆ, πάντα ἐποίησεν ἕκδηλα.

22. Εἰ δέ τις ὑμῶν, ὡς ἄνδρες Ἀθηναῖοι, τὸν Φίλιππον εὐτυχοῦντα ὄρῶν ταύτη φοβερὸν προσπολεμῆσαι νομίζει, σώφρονος μὲν ἀνθρώπου λογισμῷ χρῆται· μεγάλη γὰρ ρόπη, μᾶλλον δὲ τὸ δλον ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα· οὐ μὴν ἄλλ' ἔγωγε, εἴ τις αὔρεσίν μοι δοίη, τὴν τῆς ἡμετέρας πόλεως τύχην ἀν ἐλοίμην, ἐθελόντων ἢ προσήκει ποιεῖν ὑμῶν αὐτῶν καὶ κατὰ μικρόν, ἥ τὴν ἐκείνους πολὺ γὰρ πλείους ἀφορμὰς εἰς τὸ τὴν παρὰ τῶν θεῶν εὔνοιαν ἔχειν ὄρῳ ἡμῖν ἐνούσας ἥ ἐκείνῳ. 23. ἄλλ'

**κινεῖται]** “are in motion, whether it be a rupture, or sprain, or any other part of the system unsound.” Dem. repeats the simile in § 18. 198.

**συμπλακῆ]** “but the moment a war on their borders grapples with them it reveals all;”—the aor. as supr. § 9, ἀνεχαίτισε. cf. 9. 51, οὐχὶ συμπλακέντας διαγνώσεσθαι. Tac. *Agric.* c. 36 has the expression “complexum armorum.”

**ἕκδηλα]** in reference to *συγκρύψαι* and ἀφανῆ. Ps. Dem. 11. 14 has γίγνεται φανερὰ τὰ δυσχερῆ πάντα τοῖς ἄπασιν.

§ 22.] He now answers the objection that might be raised upon his own admission (§ 20, τὸ κατορθοῦν).

**ὅρῶν]** “because he sees.”

**ταύτῃ]** “in this view,” “in this respect.” cf. 3. 2.

**προσπολεμῆσαι]** as *συγκρύψαι* § 20.

**μέν]** “uses the reasoning I admit of a prudent man.”

**τὸ δλον]** Dind. and West. read, with all the MSS. except T, δλον, the former quoting Xen. *Hell.* 5. 2. 7, δλον ἀμάρτημα. Dem. 45. 29, δψεσθε ὅτι πλάσμα δλον ἐστὶν ἥ

διαθήκη. 25. 32, δλον ἐστὶν ἀπόνοια ἥ τούτου πολιτείᾳ,—passages not to the point, δλον being obviously in all “nothing but,” “utter,” “complete.” Transl. “fortune is [γάρ] a great influence, or rather, is every thing throughout . . ,” a sentiment often expressed. Dem. 5. 11. Aesch. 2. 131, διὰ τὴν τύχην ἥ πάντων ἐστὶ κυρία. Pl. *Legg.* 4. 709 B.

οὐ μὴν ἄλλο] after μεν. 1. 16.

ἄν ἐλοίμην . . ἥ] “would prefer the fortune of our city to his,” “choose . . before his.” Don. p. 392 ff. Madv. 93 c.

**αὐτῶν]** emphatic. “to do your duty yourselves even to a small extent;” so in the next section ἐκείνος αὐτός.

**ἀφ. εἰς]** 3. 33. “grounds for reckoning on,” “claims to.” What is meant is clear from Ps. Dem. 11. 16, τοσούτῳ πλείους ἀφορμὰς αὐτοῦ πρὸς τὴν τῶν θεῶν εὔνοιαν ἔχομεν, ὅσῳ διατελοῦμεν εὐσεβέστερα καὶ δικαιότερα πράττοντες. Comp. the language of the Melians in Thuc. 5. 104, πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μηδὲν ἐλασσώσεσθαι ὅτι ὅσιοι πρὸς οὐ δικαίους ιστάμεθα.

**τὴν παρὰ τῶν θ.]** cf. 1. 10.

οἶμαι, καθήμεθα οὐδὲν ποιοῦντες· οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάπτειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τι γε δὴ τοῖς θεοῖς. οὐ δὴ θαυμαστόν ἐστιν εἰ στρατευόμενος καὶ πονῶν ἐκεῖνος αὐτὸς καὶ παρὼν ἐφ' ἄπασι καὶ μηδένα καιρὸν μηδὲ ὥραν παραλείπων ἡμῶν μελλόντων καὶ ψηφιζομένων καὶ πυνθανομένων περιγέγνεται. οὐδὲ θαυμάζω τοῦτ' ἐγώ· τούναντίον γὰρ ἂν ἦν θαυμαστόν, εἰ μηδὲν ποιοῦντες ἡμεῖς ὧν τοῖς πολεμοῦσι προσήκει τοῦ πάντα ποιοῦντος περιῆμεν.

24. ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε, ὃ ἄνδρες Ἀθηναῖοι, ὑπὲρ τῶν Ἐλληνικῶν δικαίων ἀντήρατε, καὶ πολλὰ ἴδια πλεονεκτῆσαι πολλάκις ὑμῖν ἔξον οὐκ ἡθελήσατε, ἀλλ' ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε

§ 23. **καθήμεθα**] 4. 9. The bluntness of the statement is softened by *οἶμαι*, which belongs to the same category as *ἴσως* 1. 23.

**μή τι γε**] Don. p. 578; Madv. 212. “but when a man is himself (*αὐτόν*) idle he cannot require even his friends to do any thing for him, much less the gods;” for the reason assigned by Epicharmus ap. Xen. *Mem.* 2. I. 20, *τῶν πόνων πωλοῦσι πάντα τὰ γάδ' οἱ θεοί*. cf. Sall. *Catil.* c. 52, § 29.

**παρὼν ἐφ. ἄ.**] “present on all occasions,” personally superintending every operation. 1. 4.

**μηδὲ ὥραν π.]** This is explained by 4. 31; 3. 50.

**ψηφιζομένων**] compare what he says in 4. 20; also 3. 14; 4. 15. **ψήφισμα κενόν.** 15. 1. Here it is opposed to *πονῶν ἐκεῖνος αὐτός*, as *πυνθανομένων* to *παρὼν ἐφ. ἄ.* and *μελλόντων* to *στρατεύμενος*.

§ 24. **εἰ Λ. μὲν . . ννὶ δ'**] The relation between the two clauses here would be more clearly expressed in English by making that introduced by *μὲν* subordinate to the other. The Greeks with their greater fondness for rhetorical contrasts put the two as co-ordinate. Madv. 189.

*Lat. Gr.* 458. Buttm. *Ind. Mid.* s. v. *μέν*. “but what I am surprised at is that you formerly withheld . . . and yet now ...”

*τῶν Ἐ. δικαίων*] “bellum Boeotium dicit Dem. A.C. 378 susceptum, ut Lacedaemonii servatā pace Antalcideā reliquos Graecos liberos sive juris esse (haec sunt *τὰ Ἐ. δικαια* sive *τὰ κοινὰ δ. τῶν Ἐλλήνων.* 6. 10; 15. 29; Isocr. 8. 67) sine-rent.” Fr. These rights as defined by the peace were *τοὺς Ἐλλήνας αὐτονόμους εἶναι καὶ τὰς φρουρὰς ἐκ τῶν ἀλλοτρίων ἔχεινειν καὶ τὰς αὐτῶν ἔχειν ἐκάστους*. Isocr. 8. 16. Grote, 10. 79 sq. cf. 4. 3, where Aesch. 2. 137 ought to have been quoted, *ὑμῖν . . ἔπειμψεν ἐπιστολὴν . . ἔξεινειν . . βοηθήσοντας τοῖς δικαίοις.*

**ἀντήρατε**] “you withheld.” 6. 5. Don. p. 425.

**πολλὰ . . πολλάκις**] here separated in order to throw emphasis on each, as in 20. 166, *πολλὰ γὰρ ὑμεῖς . . πολλάκις οὐκ ἐδιδάχθητε*. Observe the conj. after the historical tense. Jelf, 80b. 2.

**ἴδιᾳ**] “selfishly,” “at the expense of others.”

**ἀνηλίσκετε**] “you went on spending.” 18. 66 and 100.

στρατευόμενοι, νυνὶ δ' ὁκνεῖτε ἐξιέναι καὶ μέλλετε εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων; καὶ τοὺς μὲν ἄλλους σεσώκατε πολλάκις πάντας καὶ καθ' ἓνα αὐτῶν ἔκαστον ἐν μέρει, τὰ δ' ὑμέτερ' αὐτῶν ἀπολωλεκότες κάθησθε. 25. ταῦτα θαυμάζω, καὶ ἔτι πρὸς τούτοις εἰ μηδὲ εἰς ὑμῶν, ὡς ἄνδρες Ἀθηναῖοι, δύναται λογίσασθαι πόσον πολεμεῖτε χρόνον Φιλίππω, καὶ τί ποιούντων ὑμῶν ὁ χρόνος διελήλυθεν οὗτος. ἵστε γὰρ δήπου τοῦθ', ὅτι μελλόντων αὐτῶν, ἐτέρους τινὰς ἐλπιζόντων πράξειν, αἰτιωμένων ἄλλήλους, κρινόντων, πάλιν ἐλπιζόντων, σχεδὸν ταῦτα ἅπερ νυνὶ ποιούντων ἄπας ὁ χρόνος διελήλυθεν. 26. εἰθ' οὕτως ἀγνωμόνως ἔχετε, ὡς ἄνδρες Ἀθηναῖοι, ὥστε δὶ' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; ἀλλ'

**π. πάντας]** Three times, according to Isocr. 5. 129, τὴν πατρίδα τὴν αὐτοῦ (my own) τὴν τρὶς τοὺς "Ε. ἐλευθερώσασαν, δἰς μὲν ἀπὸ τῶν Βαρβάρων (at Marathon and Salamis), ἀπαξ δ' ἀπὸ τῆς Λακεδαιμονίων ἀρχῆς (by the victory of Cnidus and her exertions in the Corinthian war, as it was called). He uses the same language as Dem. in *Eph.* 2. 19, σύμπασαν τὴν Ἑλλάδα πολλάκις σέσωκεν. It is in reference to such boastful assumptions that Theopompos (ap. Theon, *Rhet. Gr.* 2. 67, Speng.) said καὶ δόσα ἄλλα ἡ Ἀθηναίων πόλις ἀλαζονεύεται καὶ παρακρονεται τοὺς Ἐλληνας.

**καθ' ἓνα αὐτῶν ἐ.]** as Euboea (18. 99; 1. 8); Thebes and Sparta (16. 14) 23. 191, οὐδὲ γάρ Δακεδαιμονίους ὅτ' ἐσώζομεν... οὐδὲ Θηβαίους οὐδὲ Εὐβοέας τὰ τελευταῖα νυνί. The construction is ἔκαστον αὐτῶν καθ' ἓνα. 5. 25, πρὸς ἔκάστους καθ' ἓνα. 9. 35; 21. 142. cf. Buttm. *Ind. Mid.* κατά is of course used in a distributive sense. "and after often saving the rest all together and each singly in turn (collectively and singly), sit down quietly under the

loss of . . ."

**§ 25. ταῦτα θ.]** "this I say I wonder at . . ."

**πολεμεῖτε]** Madv. 110 a, r. 1. If we assume the war to have commenced with the capture of Amphipolis B.C. 358, it was then in its tenth year.

**τί ποιούντων ὑ.]** "what you have been doing while . . ." Madv. 176 a, coll. 181.

**ἵστε γὰρ δήπου]** a common expression in Dem. 5. 20; 20. 26, &c. "you must know that while . . ." On the subject of this sentence cf. 4. 7; 14. 15, δόσα δὲ ἡθουλήθητε μέν, μετὰ ταῦτα δ' ἀπεβλέψατε πρὸς ἄλλήλους ὡς αὐτὸς μὲν ἔκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα, οὐδὲν πώποθ' ὑμῖν ἐγένετο. Dem. may have had Thuc. 1. 161 fin. before his mind.

**κρινόντων** see note to 4. 47.

**§ 26. εἰθ']** 1. 24. The meaning is, "then can you be so senseless as to expect that the affairs of the country can be brought from a bad state to a good by a continuance of the acts which have brought them to their present lamentable condition."

οὗτ' εὐλογον οὗτ' ἔχον ἐστὶ φύσιν τοῦτό γε πολὺ γὰρ ρᾶσαν ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. νῦν δὲ ὅ τι μὲν φυλάξομεν, οὐδέν ἐστιν ὑπὸ τοῦ πολέμου λοιπὸν τῶν πρότερον, κτήσασθαι δὲ δεῖ. 27. αὐτῶν οὖν ἡμῶν ἔργον τοῦτ' ἥδη. φημὶ δὴ δεῖν εἰσφέρειν χρήματα, αὐτοὺς ἔξιέναι προθύμως, μηδέν' αἰτιᾶσθαι πρὶν ἀν τῶν πραγμάτων κρατήσητε, τηνικαῦτα δὲ ἀπ' αὐτῶν τῶν ἔργων κρίναντας τοὺς μὲν ἀξίους ἐπαίνους τιμᾶν τοὺς δ' ἀδικοῦντας κολάζειν, τὰς προφάσεις δ' ἀφελεῖν καὶ τὰ καθ' ὑμᾶς ἐλλείμματα· οὐ γὰρ ἐστὶ πικρῶς ἔξετάσαι τί πέπρακται τοῖς ἄλλοις, ἀν μὴ παρ' ὑμῶν αὐτῶν πρώτον ὑπάρξῃ τὰ δέοντα. 28. τίνος γὰρ ἔνεκα, ὃ ἄνδρες Ἀθηναῖοι, νομίζετε τοῦτον μὲν φεύγειν τὸν πόλεμον πάντας ὅσους ἀν ἐκπέμψητε στρατηγούς, ἵδιους δ' εὑρίσκειν πολέμους, εἰ δὲ τι τῶν ὄντων καὶ περὶ τῶν στρατηγῶν εἰπεῖν. ὅτι ἐνταῦθα μέν ἐστι τὰ ἀθλα, ὑπὲρ ὧν ἐστὶν ὁ πόλεμος, ὑμέτερα· Ἀμφίπολις καὶ ληφθῆ, παραχρῆμα αὐτὴν ὑμεῖς κομιεῖσθε· οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, μισθὸς δ' οὐκ ἐστιν ἐκεῖ δὲ κίνδυνοι μὲν ἐλάττους, τὰ δὲ

**τοῦτό γε**] emphatic; “but surely that is neither reasonable nor natural.” 10. 28, *ἐστι μὲν οὐκ ὀρθῶς ἔχον.* 18. 13; 20. 18 al. The construction of the next words is πέφυκε πολὺ β. ἔχοντας φ. πάντα ἢ κτ. “for in the nature of things it is in all cases . . .” I. 23.

**ὑπὸ . . λοιπόν**] supr. § 9. “left us nothing to keep.” (Madv. 115 a, r.) With the rhetorical turn *κτήσασθαι δὲ δεῖ* in place of “we have lost every thing,” comp. 20. 115, *τότε μὲν γὰρ ἡ πόλις ἡμῶν καὶ γῆς εὐπόρει καὶ χρημάτων, νῦν δὲ εὐπόρησεν.*

§ 27.] For the emphatic position of ἥδη cf. 4. 8; 6. 33; 19. 19, 179 al.

**τῶν πραγμάτων**] “your objects,” the deliverance of Olynthus.

**ἀπ' αὐτῶν τῶν ἔργων**] “judging solely from their acts,” and not from reports or partial statements. Madv. 39. 2. Compare what is said in 4. 46, 47; also Thuc. 3. 38.

**τὰς προφάσεις**] “the excuses pleaded” by your generals; more fully dwelt on in 4. 25.

**καθ' ὑμᾶς**] “on your own part.”

**ὑπάρξῃ**] in its constant sense of “being ready beforehand;” “unless you have first done your duty yourselves.”

§ 28. **εὑρίσκειν**] here “to seek out;” “what do you suppose is the reason why all the generals you send out avoid *this* war, and seek out wars of their own?” *αἰνίτεται εἰς Χάρητα.* Schol. cf. 4. 24. Aesch. 2. 73. For the emphatic position of *Ἀμφίπολις* cf. 4. 29 and 43. Dind. in his last edition has introduced his conj. *Ἀμφίπολιν, καὶ λ.* into the text, omitting *αὐτὴν* with S.

**κομιεῖσθε**] “will recover it.”

**ἐκεῖ**] i. e. in the *ἴδιοι πόλεμοι.* cf. Ps. Dem. 13. 6.

**τὰ . . λήγματα**] “ἀθλα sunt proemnia belli honesti, λήγματα quaestus

λήμματα τῶν ἐφεστηκότων καὶ τῶν στρατιωτῶν, Λάμψακος Σύγειον, τὰ πλοῖα ἢ συλῶσιν. ἐπ' οὖν τὸ λυσιτελοῦν αὐτοῖς ἔκαστοι χωροῦσιν. 29. ὑμεῖς δέ, ὅταν μὲν εἰς τὰ πράγματα ἀποβλέψητε φαύλως ἔχοντα, τοὺς ἐφεστηκότας κρίνετε, ὅταν δὲ δόντες λόγον τὰς ἀνάγκας ἀκούσητε ταύτας, ἀφίετε. περίεστι τοίνυν ὑμῖν ἀλλήλοις ἐρίζειν καὶ διεστάναι, τοῖς μὲν ταῦτα πεπεισμένοις τοῖς δὲ ταῦτα, τὰ κοινὰ δὲ ἔχειν φαύλως. πρότερον μὲν γάρ, ὡς ἄνδρες Ἀθηναῖοι, εἰσεφέρετε κατὰ συμ-

belli dishonesti, τῆς ληστείας: λῆμμα enim fere dicitur sensu deteriore." Schäf. cf. 5. 5; *λαμβάνειν* 7. 17; 8. 35 al. Lampsacus and Sigeum were taken by Chares and kept by him as his own. In 23. 139 it is represented as characteristic of all leaders of mercenaries that *πόλεις καταλαμβάνοντες Ἑλληνίδας ἄρχειν Σητοῦσιν*.

**πλοῖα . . συλῶσιν]** Grote, 11. 312. Dem. 8. 9, 24, 25; Aesch. 2. 72.

**ἐπ' . . χωροῦσιν]** "so they turn . ." Lys. 31. 6, *παρέντες τὸ τῆς πόλεως ἄγαθὸν ἐπὶ τὸ ἑαυτῶν ίδιον κέρδος ἔλθοιεν.*

§ 29. **φ. ἔχοντα]** "at the wretched state of your affairs."

**τὰς ἀνάγκας]** "on your allowing them to speak for themselves you hear these necessities pleaded;" supr. 27. Grote, 11. 312.

**τοίνυν]** "so the result is that . . while (δέ) the public interests are going to ruin."

**πρότερον μὲν γάρ, κ.τ.λ.]** This passage, on which a great deal of learning and ingenuity has been wasted, has nothing to do with the Symmories properly so called, but is merely, in explanation of what has preceded, a comparison between the organization of the two parties in the assembly (*τοῖς μὲν . . τοῖς δέ*,—hence *ἔκατέρων*), and that of the Symmories. At the head of each was an orator, under him a general whose acts he defended in the assembly, corresponding respectively

to the *ἡγεμών* and *ἐπιμελητής* of a Symmory proper. Attached to each of these (Ps. Dem. 13. 20, *καὶ οἱ βοησόμενοι μεθ' ἔκατέρων τριακόσιοι*), and representing the 300 richest citizens (cf. *Gr. and Rom. Ant.* s. v. *εἰσφορά*), was a body of partisans who shouted and applauded the speeches of their orators. (There is some doubt as to the reading. Bekk. has *οἱ τριακόσιοι* with S, which MS. alone has the art. On each side there was a body of partisans who stood to it in the same position as the 300 to the Symmories, and by a common idiom are identified with them. Dind. reads *οἱ β. τριακόσιοι*; which is possibly right.) The rest of the citizens were attached to one or the other, like the ordinary members of the Symmories, without voice or influence in the direction of things. The real meaning of the passage therefore is substantially the same as in 3. 30 sq. cf. Ps. Dem. 13. 20. Aesch. (3. 7) alludes to these alliances between the orators and the generals: *μηδὲ τὰς τῶν στρατηγῶν συνηγορίας, οἱ πολὺν ἥδη χρόνον συνεργοῦντές τισι τῶν ῥητόρων λυμαίνονται τὴν πολιτείαν.* cf. Thirl. 5. 243. "formerly you had boards for the property-tax, but now you have boards for politics. An orator is at the head of either party, and a general under him, and the 300 to shout; while the rest of you are attached some to one party, some to the other."

μορίας, νυν δὲ πολιτεύεσθε κατὰ συμμορίας. ὁρήτωρ ἡγεμὸν ἐκατέρων, καὶ στρατηγὸς ὑπὸ τούτῳ, καὶ οἱ βοησόμενοι, οἱ τριακόσιοι οἱ δὲ ἄλλοι προσνενέμησθε οἱ μὲν ὡς τούτους οἱ δὲ ὡς ἐκείνους. 30. δεῖ δὴ ταῦτα ἐπανέντας καὶ ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους κοινὸν καὶ τὸ λέγειν καὶ τὸ βουλεύεσθαι καὶ τὸ πράττειν ποιῆσαι. εἰ δὲ τοῖς μὲν ὕσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε, τοῖς δὲ ἀναγκάζεσθαι τριηραρχεῖν εἰσφέρειν στρατεύεσθαι, τοῖς δὲ ψηφίζεσθαι κατὰ τούτων μόνου, ἄλλο δὲ μηδὲ ὅτιοῦν συμπονεῖν, οὐχὶ γενήσεται τῶν δεόντων ὑμῖν οὐδὲν ἐν καιρῷ τὸ γὰρ ἥδικημένον ἀεὶ μέρος ἐλλείψει, εἰθ' ὑμῖν τούτους κολάζειν ἀντὶ τῶν ἔχθρῶν περιέσται. 31. λέγω δὴ κεφάλαιον, πάντας εἰσφέρειν ἀφ' ὅσων ἔκαστος ἔχει, τὸ ἵσον πάντας ἔξιέναι κατὰ μέρος, ἔως ἂν ἄπαντες στρατεύσησθε πᾶσι

§ 30. δεῖ δὴ] “this then you must leave off, and becoming even now your own masters . . .” cf. 4. 7.

κοινόν] “free to all.” Pl. *Meno* 91 B, ἀποφήναντας αὐτὸν κοινὸν τῶν Ἑλλήνων τῷ βουλομένῳ μανθάνειν. Thuc. 2. 39.

τοῖς μέν] i. e. the orators and generals. In 3. 31 the general term *οἱ πολιτευόμενοι* is used.

ὑμῶν depends on *τυραννίδος*, as in 18. 66, *τυραννίδα τῶν Ἑλλήνων*, “as if they were your lords and masters,” “as if in the exercise of lordship over you,” so that ἐν ὑπέρετον καὶ προσθήκης μέρει γεγένησθε. 3. 31.

τοῖς δὲ] those referred to in *οἱ ἄλλοι* . . .

ἀναγκάζεσθαι] As the Strategi held a judicial court to decide disputes about the trierarchy and rating to the property-tax (cf. Ps. Dem. 42), and had to make out the list of those liable to serve, they would be able in many ways to help their friends, and throw the duties they ought to have performed upon others. Allusions are not infrequent to abuses of their power over the *κατάλογος*. cf. Arist. *Eg.* 1369; *Pax* 1179. The ninth speech of Lysias is on a case of this kind: cf.

id. 25. 16.

τοῖς δὲ ψ.] i. e. the cliques who carried the votes to the assembly, and used their power to throw burdens as much as possible upon others.

τὸ . . . μέρος] “the class aggrieved will constantly fail you,”—will not be able to perform the duties (*τριηραρχεῖν* &c.) unjustly thrown upon them. Compare what Dem. says in regard to the trierarchy before he introduced his law (B.C. 340). 18. 102 sq. 108, τὸ δὲ αἴτιον, ἐν τοῖς πένησιν ἡ τριηραρχία πολλὰ δὴ τὰ ἀδύνατα συνέβαινεν.

For περιέσται, “you will have to,” Sauppe reads ἔξεσται with S.

§ 31. κεφάλαιον] “I recommend then in sum that all should . . .” 18. 213, τὸ δὲ οὖν κεφάλαιον, ἡξιον . . . 20. 78, ἐνὶ δὲ κεφαλαίῳ μόνος οὐκ ἀπώλεσεν. Thuc. 6. 6.

τὸ ἵσον] “in equal proportion,” to obviate the hardships mentioned in the last section: cp. 18. 104, τὸ γιγνόμενον κατὰ τὴν οὐσίαν. On the whole passage see Böckh, *Publ. Econ.* 4, c. 9 ad fin.

κατὰ μέρος] “in turn;” the ἐκ διαδοχῆς of 4. 21.

τοῖς παριοῦσι λόγον διδόναι, καὶ τὰ βέλτιστα ὡν ἀν ἀκούσητε αἱρεῖσθαι, μὴ ἀ ἀν ὁ δεῖνα ἢ ὁ δεῖνα εἴπῃ. καν ταῦτα ποιῆτε, οὐ τὸν εἰπόντα μόνον παραχρῆμα ἐπαινέσεσθε, ἀλλὰ καὶ ὑμᾶς αὐτοὺς ὕστερον, βέλτιον τῶν ὅλων πραγμάτων ὑμῖν ἔχόντων.

**λ. διδόναι]** “give a hearing.”  
supr. 29.

**ὅ δ. ἢ δεῖνα]** “what this person or that.” Don. 412, b b. No doubt Eubulus and his friends are meant.

**ἐπαινέσεσθε]** “alia [verba] sunt, quorum utraque forma usu trita est, veluti ἐπαινέσω et ἐπαινέσομαι, ἐγκωμιάσω et ἐγκωμιάσομαι, ἀπολαύσω et

ἀπολαύσομαι, διώξω et διώξομαι.” Cobet (*Hyp. Fun. Or.* p. 29). I quote this to point out that Cobet is wrong in regard to ἀπολαύσω, which in Dem. would be the 1st aor. subj., the only future known to him, Plato, &c. being ἀπολαύσομαι.

**τῶν ὅ. πρ.]** 1. 3.

**ὑμῖν]** “when you see.”

## ΟΛΤΝΘΙΑΚΟΣ Γ.

**ΤΠΟΘΕΣΙΣ.** Ἐπεμψαν βοήθειαν τοῖς Ὀλυνθίοις οἱ Ἀθηναῖοι, καὶ τι κατορθοῦν ἔδοξαν δι' αὐτῆς, καὶ ταῦτα αὐτοῖς ἀπηγγέλλετο. ὁ δὲ δῆμος περιχαρής, οἵ τε ῥήτορες παρακαλοῦσιν ἐπὶ τιμωρίαν Φιλίππου. δέδοικε τοίνυν δ Δημοσθένης μὴ θαρσήσαντες, ὡς τὰ πάντα νευκηκότες καὶ ίκανὴν βοήθειαν πεποιημένοι τοῖς Ὀλυνθίοις, τῶν λοιπῶν ὀλιγωρήσωσι. διὰ τοῦτο παρελθὼν ἐπικόπτει τὴν ἀλαζονείαν αὐτῶν καὶ πρὸς εὐλάβειαν σώφρονα τὴν γνώμην μεθίστησι, λέγων οὐ περὶ τῆς Φιλίππου τιμωρίας νῦν αὐτοῖς εἶναι τὸν λόγον, ἀλλὰ περὶ τῶν τῶν συμμάχων σωτηρίας· οἶδε γὰρ ὅτι καὶ Ἀθηναῖοι καὶ ἄλλοι πού τινες τοῦ μὲν μὴ τὰ οἰκεῖα προέσθαι ποιοῦνται φροντίδα; περὶ δὲ τὸ τιμωρήσασθαι τοὺς ἐναντίους ἥττον σπουδάζουσιν. ἐν δὲ τούτῳ τῷ λόγῳ καὶ τῆς περὶ τῶν θεωρικῶν χρημάτων συμβουλῆς φανερώτερον ἀπτεται, καὶ ἀξιοῖ λυθῆναι τοὺς νόμους τοὺς ἐπιτιθέντας ζημίαν τοῖς γράψασιν αὐτὰ γενέσθαι στρατιωτικά, ἵν' ἀδεὲς ἢ τὸ συμβουλεύειν τὰ βέλτιστα. παρανεῖ δὲ καὶ ὅλως πρὸς τὸν τῶν προγόνων ζῆλον ἀναστῆναι καὶ στρατεύεσθαι σώμασιν οἰκείοις, καὶ ἐπιτιμήσει πολλῇ κέχρηται κατὰ τοῦ δήμου τε ὡς ἐκλελυμένου καὶ τῶν δημαργῶν ὡς οὐκ ὁρθῶς προϊσταμένων τῆς πόλεως.

### 1. Οὐχὶ ταῦτὰ παρίσταται μοι γιγνώσκειν, ὡς ἄνδρες

**ARGUMENT.—**[*Ἐπεμψαν* β.] Notwithstanding the earnest exhortations to personal service addressed to them by Demosthenes, the Athenians could not be induced to take the field themselves, but some time after the second speech was delivered sent out a body of mercenaries, the outfit and transport of which was it seems defrayed by the voluntary contributions of the richer citizens (21. 161). It gained some success (§ 36), which reported at Athens gave rise to the talk about punishing Philip mentioned at the beginning of the speech. To cor-

rect this idea, and show them the real state of the case, Demosthenes came forward with the third Olympiac.

**ἐπικόπτει]** cf. Grote, 11. 469.

**φανερώτερον]** i. e. than in 1. 19.  
cf. § 10 sq.

**παρανεῖ]** § 23 sq.

**προγόνων]** § 23 sq.

**ἐπιτιμήσει]** § 30 sq.

**§ 1. οὐχὶ ταῦτά]** "not the same" but different; the negative being privative, so that the expression forms a kind of litotes suggesting the reverse of what is actually said.

Αθηναῖοι, ὅταν τε εἰς τὰ πράγματα ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὖν ἀκούω· τοὺς μὲν γάρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὁρῶ γιγνομένους, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὥστε ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς σκέψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπόθεσιν, περὶ ἣς βουλεύεσθε, οὐχὶ τὴν οὖσαν παριστάντες ὑμῖν ἀμαρτάνειν. 2. ἐγὼ δ' ὅτι μέν ποτ' ἔξῆν τῇ πόλει καὶ τὰ αὐτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρήσασθαι, καὶ μάλα ἀκριβῶς οἶδα ἐπ' ἐμοῦ γάρ, οὐχὶ πάλαι γέγονε ταῦτα ἀμφότερα· νῦν μέντοι πέπεισμαι τοῦθ' ἵκανὸν προλαβεῖν ήμῖν εἶναι τὴν πρώτην,

So in this section οὐχὶ τὴν οὖσαν.  
 2. 3, οὐχὶ καλῶς. 4. 34, οὐχ ὥσπερ.  
 Thuc. 6. 57, οὐ βαδίως διετέθη, Mitford's mistranslation of which is noticed by Thirl. 2. 69, note. cf. Jelf, 738. 2, obs. 1.) "thoughts suggest themselves when . . ."

**[ταρίσταται]** "it occurs to me," generally with δόξα (*Oed. Tyr.* 911), or τοῦτο (*τόδε*) Dem. 4. 17; Thuc. 6. 68. But as here in Thuc. 4. 95 παραστῇ δὲ μηδενὶ ὑμῶν ὡς .. Pl. *Phaed.* p. 58 E. cf. Dem. 6. 6.

**[εἰς . . . πρός]** a rhetorical variation, as in 2. 1. Aesch. 3. 168, ἐὰν μὲν . . . πρὸς τὴν εὐφημίαν . . ἀποβλέπετε . . ἐὰν δ' εἰς τὴν φύσιν. The passage is obviously imitated in Sall. *Cat.* c. 52.

**[γιγνομένους]** This is the regular word with λόγοι. cf. 6. 1; 9. 3 al.

**[εἰς τοῦτο πρ.]** "are come to this." 1. 8.

**[ὥστε . . . δέον]** Sauppe, after Klotz, supposes δέον to depend on ὁρῶ, and to be used after the preceding participle προήκοντα by a kind of attraction, as in Ps. Dem. 10. 40, where see the note. This is also Madvig's view (266 a, r. note 1). Dind. less plausibly understands εἶναι, or ἐστί; though δέον, προσῆκον, &c., are often, it is true, used without the substantive verb. cf. Lys. 25. 7; Isae. 6. 50, ἰδεῖν ά οὐκ ἔξδυν αὐτῇ, "so that we must take

care we do not first suffer damage ourselves."

**[πεισόμεθα]** Bekk. from Τ Ω; ceter. **[πεισώμεθα]** cf. on 1. 2, *Βοηθήσετε.*

**[οὐδὲν . . . ἄλλο . . . ἢ]** Madv. 2. 15 b, r. 1; Buttm. *Ind. Mid.* s. v. ἄλλος. In 8. 10 and 27; 9. 2 we have the full expression οὐδὲν ἄλλο ποιοῦσιν ἢ, in which passages Cobet (*Nov. Lect.* p. 320) unnecessarily proposes to omit ποιοῦσιν. "those therefore who hold such language seem to me simply to commit the blunder of putting before you as the subject of your present deliberation what is not the real one"—"erat autem ἢ οὗσα ut Olynthii juvarentur." H. Wolf.

§ 2. **[καὶ μάλα ἀ.]** "I know perfectly well." The *epitatic* use of *καὶ*, as in *καὶ πάνυ* 5. 15; *καὶ μάλ' ὅρθως δοκεῖ* 8. 48.

**[ἐπ' ἐμοῦ]** "in my time," "within my memory." 2. 14; *infr.* 21.

**[τὴν πρώτην]** "as the first step," "in the first instance." 4. 23. Compare for the gender *τὴν ἄλλως*, 3. 21; *τὴν ὅρθην*, 8. 3; ἀπὸ πρώτης, Thuc. 1. 77; ἀπὸ τῆς Ισης, id. 3. 40; ἐξ ἐναντίας, *Eth. Nic.* 8. 1. 6; ἐξ ταχείας, Soph. *Trach.* 395; ἐξ ἔκονσίας, *ibid.* 725, &c. Lobeck (*Paral. Gr.* p. 363), after pointing out that the feminine substantives generally supplied are in many cases not applicable, says very sensibly,

ὅπως τοὺς συμμάχους σώσομεν. ἐὰν γὰρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τρόπου τιμωρήσεται τις ἐκεῖνον ἐξέσται σκοπεῖν· πρὶν δὲ τὴν ἀρχὴν ὄρθως ὑποθέσθαι, μάταιον ἥγονται περὶ τῆς τελευτῆς ὄντινον ποιεῖσθαι λόγον.

3. 'Ο μὲν οὖν παρὼν καιρός, ὁ ἄνδρες Ἀθηναῖοι, εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλεύσαι χαλεπώτατον ἥγονται, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ τρόπου, ὁ ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν. πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύνοιδα, τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνι-

"quare sic potius existimandum videtur, Graecos a notionibus simplicibus progressos maximeque obviis, quae sunt situs, viae et directionis, hinc similitudinem traduxisse ad actionum humanarum directiones et modos."

**ὅπως . . σώσομεν]** "I mean how we are to save," explaining *τοῦτο*. *Anab.* 4. 6. 10, *τοῦτο παρασκευάσασθαι* *ὅπως ὡς ἄριστα μαχούμεθα*. Jelf, 657. 2 b. S has *σώσωμεν* here, as above *πεισώμεθα*.

**ἐὰν γάρ]** "when this has been effectively secured we (Jelf, 653) may then go on (*καὶ*) to consider the question how we are to punish him; but before we have laid the foundation rightly (2. 10, *τὰς ἀρχὰς καὶ τὰς ὑποθέσεις*), I consider it idle to say any thing whatever about the end,"—before we have saved Olympus, it is idle and worse than idle to talk about punishing Philip.

§ 3. **οὖν]** as 1. 2. With *εἴπερ ποτέ*, if any thing is to be understood, we must supply *ἔδει*, "if ever crisis did." On the omission of *εἶναι* with *χαλεπώτατον* see note to 2. 1.

**ἐκεῖν' ἀπορῶ]** Madv. 27 a. "but what I am doubtful about is . . ."—*ἐκεῖνο* referring to what follows, as in 2. 24 and *passim*.

**ἐξ ὧν . . σύνοιδα]** "I am convinced by what I have seen and heard." 4. 24, *οἵδ' ἀκούων*: *ibid.* § 3, and so perpetually in the orators in reference to facts of history, appeal being never made to books or the knowledge derived from them.—*σύνοιδα* is often used without a dat. in the sense of *personal knowledge or observation*, as opposed to *hearsay*. Thuc. 1. 73, *τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὃν ἀκοὰ μᾶλλον λόγων μάρτυρες . . τὰ δὲ Μηδικὰ καὶ δσα αὐτοὶ ξύνιστε*. Dem. 20. 13, *οὐκ οἴδ'* (= *οἴδ' ἀκούων*, "have heard") *οὐδὲ λέγω φλανρον οὐδὲν οὐδὲ σύνοιδα*, where see F. A. Wolf. *Oed. Tyr.* 704. Buttm. *Ind. Mid.* s. v. Here therefore it belongs more strictly to *παρών*.

**πραγμάτων]** "your advantages," "your interests have escaped you." 5. 2; 18. 33; 19. 123.

**βούλεσθαι]** as infir. § 11; on the other hand *ἔθέλειν*, § 14; 9. 4, with the usual distinction between the words. He had already told them all this in 15. 1. cf. also 23. 145.

**ἢ** (so Bekk. st.; Dind. has *οὐ*) depending on the comparative *τὰ πλείω*. Soph. *Antig.* 313. "in more instances from a want of disposition to do your duty than from ignorance of it."

έναι. ἀξιῶ δὲ ὑμᾶς, ἂν μετὰ παρρησίας ποιῶμαι τοὺς λόγους, ὑπομένειν, τοῦτο θεωροῦντας εἰ τάληθή λέγω, καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται ὥρâτε γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα.

4. Ἀναγκαῖον δὲ ὑπολαμβάνω μικρὰ τῶν γεγενημένων πρῶτον ὑμᾶς ὑπομνῆσαι. μέμνησθε, ὡς ἄνδρες Ἀθηναῖοι, ὅτ’ ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῦχος πολιορκῶν. τότε τοίνυν μὴν μὲν ἦν μαιμακτηριών, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου παρ’ ὑμῖν ἐψηφίσασθε τετταράκοντα τριήρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλαντα ἔξήκοντα εἰσφέρειν. 5. καὶ μετὰ ταῦτα διελθόντος τοῦ ἐνιαυτοῦ τούτου ἑκατομβαιῶν μεταγειτνιῶν βοηδρομιῶν τούτου τοῦ μηνὸς μόγις μετὰ τὰ μυστήρια

μετὰ π.] 2. 3.

ποιῶμαι τοὺς λ.] = λέγω. Cognitive accusatives might similarly be substituted for most if not all Greek verbs. cf. Cobet, *Nov. Lect.* p. 259. ὑπομένειν] “bear with me.”

διὰ τοῦτο] “with a view to things being better for the future,” “to future amendment.” On this sense of διὰ cf. Mr. Shilleto’s note *De F. Leg.* § 291.

πρὸς χ. δ.] see on § 22; 4. 38; Aesch. 3. 127, τάληθες ἐρῶ· τὸ γὰρ ἀεὶ πρὸς ἡδονὴν λεγόμενον οὐτωσὶ τὴν πόλιν διατέθεικεν.

εἰς πᾶν . . μ.] τὰ παρόντα cannot strictly be said to have προελήλυθε. The meaning is “our affairs have gone on from bad to worse till now they are in an utterly wretched state.” cf. 6. 2; 9. 2. Thuc. 7. 55, ἐν παντὶ δὴ ἀθυμίᾳς ἦσαν. Dem. 22. 16, εἰς τοῦτ’ ἐληλύθει τοῦ νομίζειν. Madv. 49 b and r. 1.

§ 4.] μικρά = διλίγα, as in § 14; 18. 270, &c. cf. Lyc. § 20 βραχέα . . διαλεχθῆναι. Both accusatives of course follow ὑπομνῆσαι, as in 18. 17 (where Bekk. now, wrongly I think, follows S in omitting ὑμᾶς),

and 19. 25. West needlessly takes μικρά in an adverbial sense.

μέμνησθε . . ὅτι] “you remember when P. was reported to you . .” 14. 7; Thuc. 2. 21. Madv. 178 a, r. 5, note.

τρίτον . . ἔτος] “some three or four years ago.” Madv. 30, r. See Thirl. 5. 301; Grote, 11. 428.

τοίνυν] “well, it was then . .”

παρ’ ὑμῖν] “in a long and excited debate in the assembly.” cf. Aesch. 2. 72. Observe the singular γιγνομένου without reference to λόγων, as in *Ranae* 24, αὐτός, τὰ παιδὶ, ἡ γυνή, Κηφισοφῶν ἐμβὰς καθήσθω. Dem. 19. 24; 21. 13, λόγων καὶ λοιδορίας γιγνομένης.

μέχρι] “up to,” “under,” 4. 21, ἐξ ἣς ἀν τίνος ἡλικίας. The urgency of the occasion was shown by their calling out all the citizens (*αὐτούς*) liable to foreign service.

§ 5. ἑκατομβαιῶν, κ.τ.λ.] “Hecatombaeon, M., B., came; . .” Compare the form of sentence in Aesch. 3. 62, μετὰ ταῦτα ἐπήει δὲ χρόνος· Θεμιστοκλῆς ἄρχων· ἐνταῦθι . .

τούτου τοῦ μηνός] “in the course of the last-named month you re-

δέκα ναῦς ἀπεστείλατε ἔχοντα κενὰς Χαρίδημον καὶ πέντε τάλαντα ἀργυρίου. | ως γὰρ ἡγγέλθη Φίλιππος ἀσθενῶν ἦ τεθνεώς (ἥλθε γὰρ ἀμφότερα), οὐκέτι καιρὸν οὐδένα τοῦ βοηθεῖν νομίσαντες ἀφεῖτε, ὃ ἄνδρες Ἀθηναῖοι, τὸν ἀπόστολον. ἦν δ' οὗτος ὁ καιρὸς αὐτός· εἰ γὰρ τότε ἐκεῖσε ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα, προθύμως, οὐκ ἀν ἡνώχλει νῦν ἥμīν ὁ Φίλιππος σωθεῖς.

6. Τὰ μὲν δὴ τότε πραχθέντα οὐκ ἀν ἄλλως ἔχοι νῦν δὲ τέρου πολέμου καιρὸς ἦκει τις, δι' ὃν καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταῦτα πάθητε. τι δὴ χρησόμεθα, ὃ ἄνδρες Ἀθηναῖοι, τούτῳ; εἰ γὰρ μὴ βοηθήσετε παντὶ σθένει κατὰ τὸ δυνατόν, θεάσασθε δὲν τρόπον ὑμεῖς ἐστρατηγκότες πάντα ἔσεσθε ὑπὲρ Φίλιππου. 7. ὑπῆρχον Ὁλύνθιοι δύναμιν τινα κεκτημένοι, καὶ διέκειθ' οὕτω τὰ πράγματα· οὔτε Φίλιππος ἐθάρρει τούτους οὐθ' οὕτοι Φίλιππον. ἐπράξαμεν

luctantly after the mysteries celebrated during nine days, from 15th to the 23rd of Boëdromion, which answered to the latter half of September and former half of October.

**[κενάς]** i. e. πολιτικῆς βοηθείας, Schol. ὁ ἐστι ξένους ἀντὶ Ἀθηναίων ἔχοντας, as another Schol. says. They were handed over to Charidemus to be manned by his mercenaries. The resolution αὐτὸν ἐμβαίνειν had therefore fallen to the ground; a proof of what he said in § 3; cf. 4. 43. Grote, II. 429.

**[ἥλθε]** “for both reports came.” Sauppe says “raro de nuntiis allatis.” cf. Thuc. I. 61; 3. 33; 8. 96; also Thuc. 6. 104, ἀγγελίαι ἐφοίτων.

**[καιρὸν . . τοῦ β.]** “occasion for succours.” Thuc. 5. 13, νομίσαντες οὐδένα καιρὸν (sc. τοῦ ἄγειν τὴν στρατιῶν) εἶναι ἔτι.

**[ἀφεῖτε]** Bekk. with Τ; ἀφίετε F S, Sauppe; cet. ἀφήκατε. Dind. ἀφίετε. cf. Cobet, Nov. Lect. p. 378.

**οὐ κ. αὐτός]** “the opportunity itself,” “the very opportunity.”

**οὐκ ἀν ἡνώχλει]** “Philip would

not have escaped to trouble us now,” “to trouble us as he is doing.” I. 9, ἀν ἐχράμεθα.

**§ 6. οὐκ . . ἔχοι]** “cannot be altered.” cf. 18. 192.

**[καιρὸς . . τις]** if not such a golden opportunity as the one we neglected, yet one of considerable value and importance.

**δι' ὃν]** “the reason why.”

**τι . . χρησόμεθα]** Madv. 21, r. I.

**εἰ γάρ]** “because if . .” With the fulness of expression in παντὶ σθ. κατὰ τὸ δ. comp. Thuc. 5. 23. Pl. Rep. 458 E, εἰς δύναμιν δ τι μάλιστα. West. quotes from an inscription βοηθεῖν καὶ κατὰ γῆν καὶ κατὰ θάλατταν παντὶ σθένει κατὰ τὸ δυνατόν.

**ἐστρ. . . ἔσεσθε]** a fut. exact; “observe how you will have conducted the whole war for the benefit of Philip.”

**§ 7. ὑπῆρχον]** “there were the O. possessed of some (2. 1) power.”

**ἐθάρρει]** “was without fear of,” “trusted.” Pl. Phaedr. 239 B, τὸ γὰρ τοιοῦτον σῶμα . . οἱ ἐχθροὶ θαρροῦσιν. Madv. 22 b.

**ἐπράξαμεν]** “we effected,” “con-

ἡμεῖς κάκεῦνοι πρὸς ἡμᾶς εἰρήνην· ἦν τοῦτο ὕσπερ ἐμπόδισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμένην τοῖς ἑαυτοῦ καιροῖς διηλλαγμένην πρὸς ἡμᾶς. ἐκπολεμῶσαι δεῖν φόμεθα τοὺς ἀνθρώπους ἐκ παντὸς τρόπου· καὶ ὁ πάντες ἔθρύλουν, τοῦτο πέπρακται νυνὶ ὄπωσδήποτε. 8. τί οὖν ὑπόλοιπον, ὁ ἄνδρες Ἀθηναῖοι, πλὴν βοηθεῖν ἐρρωμένως καὶ προθύμως; ἐγὼ μὲν οὐχ ὄρῳ χωρὶς γὰρ τῆς περιστάσης ἀν ἡμᾶς αἰσχύνης εἰ καθυφείμεθά τι τῶν πραγμάτων, οὐδὲ τὸν φόβον, ὁ ἄνδρες Ἀθηναῖοι, μικρὸν ὄρῳ (τὸν τῶν μετὰ ταῦτα) ἔχόντων μὲν ὡς ἔχουσι Θηβαίων ἡμῖν, ἀπειρηκότων δὲ

cluded," an effective aorist expressing the conclusion of the *πράττειν*. So δοῦναι, κτήσασθαι, θανεῖν, &c. are effective aorists to διδόναι, κτᾶσθαι, θνήσκειν, &c. This is the reverse of that use of the tense noticed on 2. 9—18. 162, *πρᾶξαι ταύτην τὴν φιλίαν*. ibid. 310.

**ἡμεῖς**] sc. *πρὸς ἐκείνους*. Lys. 24. 14 (Cobet) οὐθ' ὑμεῖς τούτῳ τὴν αὐτὴν ἔξετε γνώμην, οὐθ' οὗτος (sc. ὑμῖν) εὖ ποιῶν. cf. the fuller expressions in 4. 24; 9. 9. Schäfer cannot be right in taking *πρὸς ἡμᾶς* as = *πρὸς ἀλλήλους*, "unter uns," in this case *αὐτούς* could not be dispensed with. cf. Grote, II. 496; Dem. 23. 109.

**ἐφορμεῖν**] explaining *τοῦτο*. "for this was an obstacle, as it were, and annoyance to P. that a great city reconciled to us should be on the watch for the opportunities he offered," "opportunities against him," like a hostile fleet (Thuc. 2. 89). 23. 173, *καιροφύλακεῖ τὴν πόλιν*. 8. 42, *τοῖς δὲ ἑαυτοῦ καιροῖς . . . ἐφεδρεύειν*. Thuc. 6. 86, δ' ἦν καιρὸν ἑκάστου λάθωσιν.

For **ἐκπολεμῶσαι** Dind. has **ἐκπολεμῆσαι** from S, as in I. 7.

**ἔθρύλουν**] I. 7. "νυνὶ τοῦτο S in F post νυνὶ erasum quippiam." Bekk. The demonstrative would then be out of its natural place at the head of the sentence, which can only take place when some other word requires special emphasis, which is not the case here.

**ὅπωσδήποτε**] "hoc nunc factum est ratione quam commemorare nihil attinet." Schäf. "somehow or other," i. e. γέγονεν αὐτόματον, as he says in I. 7.

§ 8. **ἔγὼ μέν**] This is one of the cases in which the second proposition which ought to answer to **μέν** "must be considered as having completely vanished, [so that] **μέν** is used alone (like the Lat. *quidem*) to isolate a person or thing, and remove any thing which might else be expected." Buttm. *Gr. Gr.* p. 426.

**περιστάσης ἀν** = ἡ περιέστη ἄν. Madv. 184 a. Bekk. st. now follows F Υ in omitting *τῶν*, which he had in brackets; *φόβος* in that case will be the "object of fear," "danger." I follow Dind. in retaining *τῶν*. "for independently of the disgrace that would cover us if we compromised (through indolence or other unworthy motive) any of our interests, I see that the consequences also are not a little to be feared." δ φ. δ τῶν μετὰ ταῦτα, "causa timendi quae inest in iis quae futura sunt."

**μικρόν**] without **ὄντα**. cf. 4. 18.

**ἔχόντων . . . ὡς ἔχουσι**] an euphemistic mode of expression, especially common in the tragic writers. Aesch. *Agam.* 66; *Oed. Col.* 326, &c. cf. Herm. *Vig.* p. 703. "seeing the T. stand affected to us in the way you know." 5. 15, *Θηβαῖος*, οὐχ ὡς ήδιστα ἔχουσι πρὸς ἡμᾶς: ib.

χρήμασι Φωκέων, μηδενὸς δ' ἐμποδὼν ὅντος Φιλίππῳ τὰ παρόντα καταστρεψαμένῳ πρὸς ταῦτα ἐπικλῖναι τὰ πράγματα. 9. ἀλλὰ μὴν εἴ τις ύμῶν εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, ἵδεν ἔγγυθεν βούλεται τὰ δεινά, ἔξον ἀκούειν ἄλλοθι γιγνόμενα, καὶ βοηθοὺς ἑαυτῷ ζητεῖν, ἔξον νῦν ἑτέροις αὐτὸν βοηθεῖν ὅτι γὰρ εἰς τοῦτο περιστῆσεται τὰ πράγματα ἐὰν τὰ παρόντα προώμεθα, σχεδὸν ἵσμεν ἄπαντες δήπου.

10. Ἀλλ' ὅτι μὲν δὴ δεῖ βοηθεῖν, εἴποι τις ἄν, πάντες ἐγνώκαμεν, καὶ βοηθήσομεν τὸ δὲ ὅπως, τοῦτο λέγε. μὴ τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, θαυμάσητε ἄν παράδοξον εἴπω τι τοῖς πολλοῖς. νομοθέτας καθίσατε. ἐν δὲ τούτοις τοῖς

§ 18. The feeling was fully reciprocated 14. 33, διὰ τὸ μισεῖν αὐτούς: ib. § 34; 18. 18, Θηβαῖοι δ' ὅτιοῦν ἀν ἐφησθῆναι παθοῦσιν.

**ἀπειρ.** **χρήμασι]** “the resources of the P. (gained by the appropriation of the treasures of Delphi, Grote, II. 415) are exhausted.” He alludes to their weakness also in 1. 26. Aesch. 2. 131, κατέστησαν μὲν (the Phocian τύραννοι) εἰς τὴν ἀρχὴν τολμήσαντες τῶν ἱερῶν χρημάτων ἄψασθαι . . . κατελύθησαν δ' ἀπορίᾳ χρημάτων, ἐπειδὴ κατεμισθοφόρησαν τὰ ὑπάρχοντα. With the dat. χρήμασι expressing the thing in which the exhaustion was felt comp. Isocr. 4, 92, καὶ ταῖς ψυχαῖς νικῶντες τοῖς σώμασιν ἀπεῖπον. Eur. Bacch. 683, ηὖδον δὲ πᾶσαι σώμασιν παρειμέναι. Oed. Tyr. 25.

**τὰ παρόντα]** “what he is engaged with,” “what is before him (Olynthus) from turning to matters here,”—from marching against us. He had used the same argument in 1. 12 and 25.

**ἐπικλῖναι** intransitive, as ἀπέκλινεν in 1. 13.

§ 9. **εἰς τοῦτο]** emphatic by position. 1. 1, ὅτε τοίνυν τοῦθ' οὔτως ἔχει. 4. 29; 9. 2, εἰς τοῦτο.

**ποιήσειν]** Madv. 171. 2. 3. Don. p. 408, “is putting off doing his duty till then.”

ἔγγυθεν] as Soph. Phil. 656, ἀρ̄ ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν.

**περιστῆσεται]** “for that this is what matters will come to if we throw away the present chance we are all pretty well aware of course.” δήπου stands at the end of the sentence also in § 17.

§ 10. **τὸ δὲ ὅπως]** “we are all resolved, and will do so, only tell us *how*.” 37. 34, τὸ δὲ ὅπως ὑμεῖς σκοπεῖτε.

**παράδοξον]** an example of προδιόρθωσις. cf. 9. 5; 14. 24. It often appears in the form of a request that his hearers will not be offended at what the speaker is about to say.

5. 15; 18. 199; 19. 227; 23. 144.  
**καθίσατε]** libri καθίσατε, and so Franke. But καθίσω is the technical word in this case; 24. 25, σκέψασθε καθ' δ τι τοὺς νομοθέτας καθείτε. ib. 26 and 27, τοὺς πρυτάνεις . . . καθίσαι νομοθέτας αὔριον. On the nomothetae see Gr. and Rom. Ant. s. v.

**ἐν]** “in consessu s. concilio N.” Schäf.; it being the rule that τῶν νόμων τῶν κειμένων μὴ ἔξειναι λῆσαι μηδένα, ἐὰν μὴ ἐν νομοθέταις, 24. 33—a passage which also illustrates the use of *ἐν* here. cf. Aesch. 3. 39: “appoint law-makers, and at their session do not enact . . .” The middle θῆσθε is used because the L.

νομοθέταις μὴ θῆσθε νόμον μηδένα (εἰσὶ γάρ ἵκανοὶ ὑμῖν), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε.) λέγω δὲ τοὺς περὶ τῶν θεωρικῶν, ΙΙ. σαφῶς οὐτωσί, καὶ τοὺς περὶ τῶν στρατευομένων ἐνίους, ὃν οἱ μὲν τὰ στρατιωτικὰ τοῖς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθώους καθιστᾶσιν, εἴτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὰν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παράσχητε ἀσφαλῆ, τηνικαῦτα τὸν γράψοντα ἢ πάντες ἵστε ὅτι συμφέρει ζητεῖτε. ΙΙ. πρὶν δὲ ταῦτα πρᾶξαι, μὴ σκοπεῖτε τίς εἰπὼν τὰ βέλτιστα ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται· οὐ

were representatives of the people who through them passed laws for themselves.

**λέγω δέ]** Sauppe omits δέ with S pr. m. On the subject of the Theoric Fund see Thirl. 5. 300; Grote, II. 491.

**§ ΙΙ. σ. οὐτωσί]** “sic ut nunc aperte, claris verbis dico h. e. sine ullā conditione et exceptione.” Schäf. “just plainly.” This use of οὐτωσί is very common in Dem. 18. 11, ἀνέδην οὐτωσί: ib. 136, φανερῶς οὐτωσί: 19. 36; 21. 99, ἀπλῶς οὐτωσί: ib. 119; also, though less frequently, οὐτωσί precedes the adverb; 35. 25 and 27. Buttm. Ind. Mid. s. v.

**ἐνίους**] a corrective apposition, as 18. 12, περὶ ὧν ἐνίων. Xen. Rep. Ath. I. II, ἔωσι τοὺς δούλους τρυφᾶν αὐτόθι . . . ἐνίους. Thuc. I. 6, ἐν τοῖς βαρβάροις ἔστιν οἷς.

**οἱ μέν]** i. e. οἱ περὶ τῶν θ.

**θεωρικά]** “as show-money,” “theatre-money.” Τ has here ὡς θ., an interpretative addition by the copyist.

**τοὺς ἀ.]** not “the disorderly,” but those who did not παρέσχουν μετὰ τῶν ἀλλων ἔαντοὺς τάξαι (Lys. 14. 7); “shield from punishment those who shirk service.” The orator cannot here, I think, refer, as Sauppe supposes, to the laws

which exempted certain classes of persons (e. g. the farmers of the tolls, choreutae, &c. 21. 15) from service. This would still leave ἀτακτοῦντας very imperfectly explained. We must therefore suppose that certain laws had been passed since the citizens had become disinclined to serve, under which on one plea or another evasion had become easy and common.

**εἴτα]** “and thus.” I. 12.

**ἀθυμοτέρους]** Τ and some other MSS. have ῥᾳθυμοτέρους, which Schäfer prefers. But the received reading seems to suit τοὺς βουλομένους better, and is put beyond dispute by Dem. 23. 194, ὡς ἀρμηκότα νῦν τὸν ἄνθρωπον φίλον εἶναι καὶ βουλόμενόν τι ποιεῖν ἀγαθὸν τὴν πόλιν εἰς ἀθυμίαν τρέψομεν. Thuc. I. 71. 4.

**ταῦτα]** referring to νόμους. 2. 15. Madv. 99 a; “these enactments.”

**τηνικαῦτα]** emphatic; “then,” and not till then. supr. § 2, τότε.

**ἅ]** What these propositions were he states more distinctly in § 34.

**§ 12. ὑφ' . . . ἀπολέσθαι]** cf. 2. 26; Lys. 13. 73, ὑπ' Ἀγοράτου ἀπέθανεν. With ὑπὲρ ὃς ὑφ' ο. compare 4. 50. “but before doing this do not look to see who will be ready to propose the best measures for you, and be

γὰρ εύρήσετε, ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος, παθεῦν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δὲ ὡφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι ἡ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λύειν γε, ὃ ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ τούτους τοὺς αὐτὸὺς ἀξιοῦν οὕτε καὶ τεθείκασιν. 13. οὐ γάρ ἐστι δίκαιον τὴν μὲν χάριν, ἡ πᾶσαν ἔβλαψε τὴν πόλιν, τοῖς τότε θεῖσιν ὑπάρχειν, τὴν δὲ ἀπέχθειαν, δι' ἣς ἀν ἅπαντες ἄμεινον πράξαιμεν, τῷ νῦν τὰ βέλτιστα εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτα εὑτρεπίσαι, μηδαμῶς, ὃ ἄνδρες Ἀθηναῖοι, μηδένα ἀξιοῦτε τηλικοῦτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην, μηδὲ οὕτως ἀνόητον ὥστε εἰς προῦπτον κακὸν αὐτὸν ἐμβαλεῖν.

14. Οὐ μὴν οὐδὲ ἐκεῖνό γένοιτο δεῖ, ὃ ἄνδρες Ἀθηναῖοι, ὅτι ψήφισμα οὐδενὸς ἀξιούν ἐστιν, ἀν μὴ προσγένηται τὸ ποιεῦν ἐθέλειν τά γε δόξαντα προθύμως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἡ ὑμᾶς ἀναγκάζειν ἢ προσήκει πράττειν ἡ περὶ ὧν ἀν γραφῇ διαπράξασθαι, οὕτ'

destroyed by you for so doing (for his pains); especially as the only result would be for the person who advised and proposed these measures to suffer . . ." Observe the absence of the article with the infinitive after a demonstrative in the genitive. cf. 6. 3; Madv. 157.

μᾶλλον . . φ.] "more dangerous still than it is." Madv. 93 c. Don. p. 392.

καὶ . . γε] 6. 29. "and you ought too . .," "aye, and you ought to require . ."

οἵτινες] as distinguished from οἵτινες refers to distinct persons (here Eubulus and his friends), and serves to identify them. The young student should notice the καὶ after οἵτινες, which is even found when a negative precedes. Thuc. 2. 13. 1; 5. 13; 6. 68, οὐκ ἀπολέκτους ὥσπερ καὶ ἡμεῖς.

§ 13. τὴν . . χάριν] "should continue to enjoy the popularity . . ."

ἀπέχθειαν] "the displeasure," which would be incurred (6. 3) by proposing measures which would lead to the advantage of all.

εὑτρεπίσαι] "set this right."

I. 13. δοῦναι δίκην] as in the case of Apollodorus. Grote, II. 485.

§ 14. τὸ . . ἐθέλειν] "unless there be added a willingness on your part to execute heartily at least what you determine." With the rhetorical position of ὑμᾶς comp. 18. 299, οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγώ, and infr. § 17; 19. 19, ἡδη, &c.

ἄν γραφῇ] Bekk. from Τ and "corr. S." <sup>αὐ</sup>γραφεῖ F; cet. γράφει: Sauppe from conj. ἐγράφῃ: Dind. and West. γραφεῖ. Schäfer proposed γράφει as referring to

ἀν ύμεις πολλὰ ψηφιζόμενοι μικρά, μᾶλλον δ' οὐδὲν ἐπράττετε τούτων, οὔτε Φίλιππος τοσοῦτον ὑβρικει χρονον πάλαι γάρ ἀν ἔνεκά γε ψηφισμάτων ἐδεδώκει δικην. 15. ἀλλ' οὐχ οὕτω ταῦτ' ἔχει | τὸ γάρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὕστερον δὲν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείττον ἐστίν. τοῦτ' οὖν δεῖ προσέναι, τὰ δ' ἄλλα ὑπάρχει καὶ γάρ εἰπεῖν τὰ δέοντα παρ' ὑμῖν εἰσίν, ὡς ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γνῶναι πάντων ύμεις ὁξύτατοι τὰ ρήθεντα, καὶ πρᾶξαι δὲ δυνήσεσθε νῦν, ἐὰν ὅρθως ποιῆτε. 16. τίνα γάρ χρόνον ἡ τίνα καιρὸν, ὡς ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε; ἡ πότε ἡ δεῖ πράξετε, εἰ μὴ νῦν; οὐχ ἄπαντα μὲν ἡμῶν προείληφε τὰ χωρία ἄνθρωπος, εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται, πάντων αἴσχιστα πεισόμεθα; οὐχ οὕς, εἰ πολεμήσαιεν, ἔτοίμως σώσειν ὑπισχνούμεθα, οὗτοι νῦν

“certa quaedam ψηφίσματα, i. e. τὰ ἐψηφισμένα contra Macedonem,” comparing the expressions δ νόμος κελεύει, λέγει, &c., which are obviously very different and inapplicable to the present case. To the hearers of Dem. τὸ ψ. γράφει could only mean “he proposes the decree.” Translate “to compel you either to perform your duty, or execute the objects about which they may have been proposed.”

**μικρά]** supr. § 4.

**ἔνεκά γε ψ.]** Don. p. 527.

**§ 15. οὕτω]** emphatic, as in 20.

113, ἐστι δ' οὐχ οὕτω ταῦτ' ἔχοντα—“for action though subsequent to speaking and voting in order of time, is prior and superior to them in efficacy.” Madv. 40. This passage seems to be imitated in Sall. *Jug.* 85, “homines praeponteri; nam gerere quam fieri tempore posterius, re atque usu prius est.”

**γνῶναι . . . ὁξύτατοι]** cf. Thuc. 3. 38, “for there both are persons among you able to advise what is needful, and you are quickest of all men at understanding what is said, aye, and you will be able to carry it into effect too if you act rightly” (see note to 4. 5).

καὶ . . δέ] “and . . also,” “and what is more.” Examples of this collocation of the particles are pretty numerous in Dem. 9. 70; 18. 215, &c. It is not unknown to the tragic writers, though Porson (on *Orest.* 614) denies that it is found in them. *Prom.* 975; *Pers.* 149. 538; *Eum.* 65, &c.

**§ 16. τὰ χωρία]** i. 9 and 12: “our fortified posts,” “our strongholds.”

**ταύτης]** i. e. which is the subject of debate. i. 12; infr. 24, **ταύτην τὴν χώραν.**

**πάντων]** masculine, as in 23. 220, εὐ ιστε ὅτι πάντων παρανομάτατα εἵρηκεν. 27. 18, ἀναισχυντότατ' ἀνθρώπων. “incur the deepest disgrace.”

**πολεμήσαιεν]** Some inferior MSS. have πολεμήσειεν ἐκεῖνος. It is strange that Schäfer should have adopted this reading, as it certainly weakens the force of the passage. What Dem. says is, “are not they whom you wished to see at war with Philip (i. 7; supr. 7), and whom you promised not merely to help but promptly protect, sailed with war? You promised them protection if they went

πολεμοῦνται; οὐκ ἔχθρός; οὐκ ἔχων τὰ ἡμέτερα; οὐ βάρβαρος; 17. οὐχ ὅ τι ἀν εἴποι τις; ἀλλὰ πρὸς θεῶν πάντα ἔσαντες καὶ μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ τότε τοὺς αἰτίους, οἵτινές εἰσι, τούτων ζητήσομεν; οὐ γὰρ αὐτοὶ γ' αἴτιοι φήσομεν εἶναι, σαφῶς οἶδα τοῦτ' ἐγώ. οὐδὲ γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλησίον καὶ πάντων μᾶλλον, ἥττηνται δ' ὅμως διὰ πάντας τοὺς φυγόντας δήποτε μένειν γὰρ ἔξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν. 18. καὶ νῦν οὐ λέγει τις

to war, are you not bound in honour  
to assist them now they are in serious  
danger?" This form of the 1st  
aor. opt. is common enough in Dem.  
9. 36, φήσαιεν: 14. 25, εἰσενέγκαιεν  
. . δόξαιεν . . δμολογήσαιεν.

On πολεμοῦνται see Madv. 36 a,  
r. 4. West. and Sauppe read πολεμοῦσιν from S pr. m. according to  
Saupe. But Dindorf's note is  
“πολεμοῦσιν pro πολεμοῦνται S ab  
recentiore correctore habet.”

**ἔχων]** cf. infr. § 25.

**βάρβαρος]** The same thing is said or implied in § 20; 9. 25 and 31; 19. 305. See the just remarks of Thirlwall on this point 5. 522. The Hellenic origin of the royal family of Macedon was admitted on all hands: Herod. 8. 137; 9. 45, Thuc. 2. 99; 5. 80. Isocr. 5. 32 says to Philip Ἀργος μὲν γάρ ἐστί σοι πατρίς, Θηβαῖοι δὲ τὸν ἀρχηγὸν (Hercules) τοῦ γένους ὑμῶν τιμῶσιν.

§ 17. οὐχ ὅ τι ἀν εἴποι] “is he not any thing one could say of him?” “is he not any thing you like to call him?” Saupe needlessly reads from conj. ὅ τι ἀν εἴπη τις, “quidcumque quis dixerit.” He might have quoted 19. 73, ὅσα γὰρ νῦν ἔρει περὶ τῶν Φακέων . . . ὡς ἀσεβεῖς εἰσιν, ὡς ὅ τι ἀν δῆ ποτε αὐτῶν κατηγορῆ. With the sentence comp. Ps. Dem. 25. 63, οὐκ ἀσεβής; οὐκ ὁμός; οὐκ ἀκάθαρτος; οὐ συκο-

φάντης;

**τότε]** emphatic, as *τηνικαῦτα* § 11. Madv. 175 a; “but in heaven's name after letting all (that Philip has taken from us) go and all but helping him to gain them (§ 6), shall we then inquire who are the parties to blame for all this?”

**τοὺς αἰτ., οἵτινές εἰσι]** Madv. 191.

**οὐ γάρ, κ.τ.λ.]** “for of course we will not admit that we are ourselves to blame, of that I am quite sure.” On the position of ἐγώ supr. § 14.

**τῶν φυγόντων]** Bekk. from S and infr. *φυγόντας* from all his MSS. Schäfer prefers *φευγόντας* and *φεύγοντας*. The present participle would only be appropriate if the fugitives urged their plea during their flight, which is not supposed. Otherwise *οἱ φεύγοντες* can only mean those whose state is one of flight, i. e. exiles or “rei.” “No runaway throws the blame on himself, but on the general and his comrades and any one rather; yet, nevertheless, the defeat is owing to all the runaways obviously (§ 9).

**ἐποίει . . ἐνίκων ἄν]** “quod si facerent singuli, universi viācerent;” where our idiom would rather require the pluperfect. 1. 8; Pl. *Laches*, 181 B, εἰ οἱ ἄλλοι ήθελον τοιοῦτοι εἶναι, δρθὴ ἄν ἡμῶν ἡ πόλις ἦν καὶ οὐκ ἄν ἔπεσε τότε τὸ τοιοῦτον πτῶμα. Jelf, 856; “but had each

τὰ βέλτιστα ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἔτερος λέγει τις βελτίω ταῦτα ποιεῖτε ἀγαθῆ τύχῃ. ἀλλ' οὐχ ἡδέα ταῦτα οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλὴν εἰ δέον εὔξασθαι παραλείπει. εὔξασθαι μὲν γάρ, ω̄ ἄνδρες Ἀθηναῖοι, ράδιον, εἰς ταῦτο πάνθ' ὅσα βούλεται τις ἀθροίσαντα ἐν ὀλίγῳ ἐλέσθαι δέ, ὅταν περὶ πραγμάτων προτεθῆ σκοπεῖν, οὐκέθ' ὄμοιώς εὔπορον, ἀλλὰ δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἀν μὴ συναμφότερα ἔξη, λαμβάνειν. 19. εἰ δέ τις ἥμιν ἔχει καὶ τὰ θεωρικὰ ἔân καὶ πόρους ἐτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρείττων; εἴποι τις ἄν. φήμ' ἔγωγε, εἴπερ ἔστιν, ω̄ ἄνδρες Ἀθηναῖοι ἀλλὰ θαυμάζω εἰ τῷ ποτε ἀνθρώπων ἡ γέγονεν ἡ γενήσεται, ἀν τὰ παρόντα

of them done this they would have won the day.”

§ 18. **καὶ νῦν]** I. II; “so now a man does not (we will suppose) . . .” These sentences, which Bekker throughout his edition prints as questions, are better taken as independent sentences, representing what would have been the protasis had they been stated in a hypothetical form. What would then have been the apodosis follows as an independent clause. Madv. 194, r. 4; infr. § 34; 18. 117, 198. So in Latin: Hor. I. Serm. I. 45; Juvenal, 3. 100 “rides; majore cachinno concutitur.”

**ἀ. τύχῃ]** “and luck attend you,” answering to the Latin “quod felix faustumque sit,” “quod bene vortat.” Pl. Symp. 177 E, τύχη ἀγαθῆ καταρχέτω φαιδρος. Legg. I. 625 C, ἀλλ' ἤωμεν ἀ. τύχη.

**οὐκέτι]** “this is not as in the former case (of οὐ λέγει . . . τὰ β.),” corresponding to the use of ἦδη in affirmative sentences.

**πλὴν εἰ]** “orator ridet Athenienses, qui omnia εὐχαῖς perfici posse sperarent. Sensus est; nisi si forte hoc est ἀδίκημα, quod concionans votorum loco salubria quamvis vobis injucunda suadet.” Schäf. “it is not pleasant perhaps? But that is

not the fault of the speaker. *To pray*, men of A., is a matter of no difficulty, gathering all one's wishes in a short petition; to *choose* when state interests have been proposed (4. 1) for consideration, is no longer equally easy,” “is not so easy.”

**περὶ . . . σκοπεῖν]** I. I.

§ 19. **εἰ δέ τις]** “but if any one is able to do both—leave the T. fund alone and suggest a different way of raising war supplies . . .” **ἔτερος** (one of two) = another as different (I. 17); here in contrast with the proposal to take the fund for military purposes. **ἄλλος** = another, as one besides and in addition to the rest. I. 20, λέγουσι δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, i. e. besides that of Dem. that recourse should be had to a war-tax, if they would not give up the fund. There his proposition is counted in as one of several ways suggested for meeting the difficulty. Here **ἔτεροι πόροι** stand collectively on the one side, that about the fund on the other.

**εἴπερ ἔστιν]** “if only it is possible.”

**ἡ γέγονεν ἡ γενήσεται]** “copia s. facultas data est aut dabitur.” Schäf. The sense is: “if you spend all your available resources on your pleasures, it is impossible you can

ἀναλώσῃ πρὸς ἂ μὴ δεῖ, τῶν ἀπόντων εὐπορῆσαι πρὸς ἂ δεῖ. ἀλλ’ οἵμαι, μέγα τοῦς τοιούτοις ὑπάρχει λόγοις ἡ παρ’ ἔκαστου βούλησις, διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἔξαπατῆσαι ὃ γὰρ βούλεται, τοῦθ’ ἔκαστος καὶ οἴεται, τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν. 20. ὄρατε οὖν, ὃ ἄνδρες Ἀθηναῖοι, ταῦθ’ οὕτως, ὅπως καὶ τὰ πράγματα ἐνδέχεται καὶ δυνήσεσθε ἔξιέναι καὶ μισθὸν ἔξετε. οὗ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων, ἐλλείποντάς τι δι’ ἔνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτα ὀνείδη φέρειν, οὐδὲ ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἀρπάσαντας τὰ ὅπλα πορεύεσθαι, Φίλιππον δ’ ἐᾶν πόλεις Ἐλληνίδας ἀνδραποδίζεσθαι δι’ ἀπορίαν ἐφοδίων τοῖς στρατευομένοις.

21. *Kai taut' oukh iñ' apéxhθωmai tisiv ñmânon tñn allaw*

find those *éteroi πόροι* to enable you to do your duty.”

*εὐπορῆσαι*] “to find means in what he has not.”

*μέγα . . . ὑπάρχει*] “powerfully seconds.” 2. 14.

*λόγοις*] i. e. as the preceding questions.

*ἡ παρ’ ἡ. β.]* “each man’s wish.”

I. 10.

*διόπερ*] not, as Sauppe says, “propterea quod,” but “and therefore it is the easiest thing in the world.”

*τοῦθ’ . . . οἰεται*] a common construction enough. 8. 18, *ἐγὼ . . . οἶμαι τοῦτο*: 18. 230, “that he also believes”—the wish is father to the thought.

*δέ]* “though the facts,” “the reality.” Madv. 188.

§ 20. *kai tå πρ.]* “in the way that the facts (and not your wishes merely) allow, and then . . .”

*σωφρ. . . ἐστίν*] “surely it does not become a wise and high-minded people,” who ought to prize their honour above their pleasure. *τι* with *τῶν τοῦ πολέμου*.

*εὐχερῶς*] “with indifference;” the word, like *ῥᾳδίως*, being often used in a bad sense, to which it so

readily lends itself. 18. 70, δ λέγων εὐχερῶς. 21. 103, τὸν μιαρὸν καὶ λίαν εὐχερῆ.

*τὰ τ. ὀνείδη]* “ut dicamini properter pecuniarum penuriam bello justo et necessario, atque culpâ vestrâ committere ut socii vestri pereant.” Reiske.

*μὲν . . . δ]* 2. 25. A contrast is involved in *Ἐλληνίδας*: “and after snatching up your arms and marching against C. and M. (Greeks) to allow a Philip (a barbarian and enemy of Hellas) to enslave Greek cities for lack of supplies for your troops.” It is not necessary to suppose that the orator had particular expeditions in view. Any other Greeks would have served his turn as well. He merely wishes to contrast their prompt action in former times against their Greek neighbours with their indifference to the aggressions of a barbarian king. We may however comp. Thuc. I. 105 and 2. 31.

*τοῖς στρατευομένοις]* as I. 22, *τοῖς ξένοις*.

§ 21. *iñ' apéxhθ.]* “I have not said this with the idle purpose of offending some of you,” i. e. those who wished to maintain the Theoric Fund.

προήρημαι λέγειν οὐ γὰρ οὕτως ἄφρων οὐδὲ ἀτυχῆς εἰμι ἐγὼ ὅστε ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἴρεισθαι. καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω, ὥσπερ ἵσως καὶ ὑμεῖς, οὓς ἐπαινοῦσι μὲν οἱ παριόντες ἅπαντες μιμοῦνται δ' οὐ πάντα, τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι, τὸν Ἀριστείδην ἐκεῖνον, τὸν Νικίαν, τὸν ὁμώνυμον ἐμαυτῷ, τὸν Περικλέα. 22. ἔξ οὖ δ' οἱ διερωτῶντες ὑμᾶς οὗτοι πεφήνασι ρήτορες “τί βούλεσθε; τί γράψω; τί ὑμῖν χαρίσωμαι;”

**τὴν ἄλλως]** sc. ὁδόν.) cf. supr. § 2; 6. 32, **τὴν ἄλλως ἀδολεσχῶ** (Bekk. st. ὡς ἐτέρως with F S); 19. 336. Don. p. 567.

**ἀτυχῆς]** “unblest,” pretty much the same as **κακοδαίμων** 19. 115; **δυστυχῆς** 14. 32; 19. 173, οὐ γὰρ . . . οὕτως ἦν ἀθλίος οὐδὲ ἄφρων.

**δ. πολίτου κρίνω]** see note to 1. 1; “I hold it to be the duty of an honest citizen to prefer (1. 1) the safety of the state to the gratification of his hearers.” The sentence is very like what we have in 9. 63, **τοῖς ὑπὲρ τοῦ βελτίστου λέγοντιν οὐδὲ βουλομένοις ἔνεστιν ἐνίστε πρὸς χάριν οὐδὲν εἰπεῖν τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν δύως σωθῆσται.**

**τῆς ἐν τῷ λ. χ.** = the ἡ τῶν λόγων χάρις of 4. 38.

**ἄκούω]** Hensinger (on Cic. *Off.* 1. 6. 5), quoted by Franke, well says, “hoc praesens saepe legimus apud veteres, ubi sermo est de re, quae non semel audita sit, sed famâ quoque ac plurimum sermone scriptisve celebretur.” supr. § 3; 4. 3 and 23; ib. § 17, *φασιν*; 6. 11; 9. 48 al. **ἀκήκοα** is also used, but much less frequently; **ἡκονον**, on the contrary, is used in 1. 22; 2. 17, of pieces of information obtained from individuals and peculiar to the speaker: “for I hear, as perhaps (1. 23) you also do, that the speakers in the times (2. 14, ἐπὶ Τιμοθέου) of our ancestors.”

On οὐ πάντα see Mr. Cope's third

Appendix to his Translation of the Gorgias, where it is conclusively shown, against Buttman and Donaldson, that the words are sometimes to be translated by “not altogether,” “not particularly,” and not in all cases by “altogether not,” “omnino non.” He agrees with Schäf. in explaining οὐ πάντα here as = οὐδαμῶς *hauid quaqueam*. The ironical sense would suit the passage very well, “whom all who address you praise, but do not particularly imitate.”

**τῆς πολιτείας]** “of statesmanship.”

**τὸν Ἀρ.]** Madv. 13.

**ἐκεῖνον]** “ille,” “the illustrious,” “the great.” In English it might here be dispensed with as merely serving to introduce the series of ancient worthies. cf. 18. 219.

**§ 22. ἔξ οὖ, κ.τ.λ.]** “but ever since these orators have appeared who never cease asking you . . .”

**τί . . . χ.]** “how can I oblige you?” “what can I do to oblige you?” Cobet (*Nov. Lect.* p. 396) very unnecessarily proposes **τί β. γράψω** ἵν' ὑμῖν χ. cf. Madv. 121 and r. 1. On the subject of this section compare, for the times immediately after Pericles, Thuc. 2. 65; 3. 42 fin. and the *Knights* of Aristophanes. The complaints of Dem. (supr. § 3; 4. 38; 9. 4, &c.) are echoed by Isocrates, 8. 3, εἰώθατε πάντας τοὺς ἄλλους ἐκβάλλειν πλὴν τοὺς συναγορεύοντας ταῖς ὑμετέραις

προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα καὶ τοιαυτὶ συμβαίνει, καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δὲ ὑμέτερα αἰσχρῶς. 23. καίτοι σκέψασθε, ὡᾶνδρες Ἀθηναῖοι, ἃ τις ἀν κεφάλαια εἰπεῖν ἔχοι τῶν τὸ ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώριμος ὑμῖν ὁ λόγος· οὐ γάρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἀλλ' οἰκείοις, ὡᾶνδρες Ἀθηναῖοι, εὐδαιμοσιν ἔξεστι γενέσθαι. 24. ἐκεῖνοι τοίνυν, οἵς οὐκ ἔχαριζονθ' οἵ λέγοντες οὐδὲ ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἥρξαν ἐκόντων, πλείω δὲ ἡ μύρια τάλαντα εἰς τὴν ἀκρόπολιν

ἐπιθυμίαις. ibid. § 5 πεποιήκατε τοὺς ἥγητορας μελετῶν καὶ φιλοσοφεῦν θπως ἀρέσκοντας ὑμῖν λόγους ἔρουσιν.

**προπέποται]** ἀπὸ μεταφορᾶς τοῦ προπίνειν ἐν τοῖς συμποσίοις, ὅταν τις χάριτας δμολογῶν τινι δεξιωσάμενος αὐτὸν τῷ πόματι μετὰ τοῦ ποτοῦ χαρίσηται καὶ τὸ ποτήριον, ἀργυροῦν δὲ ἡ χρυσοῦν. Schol. cf. 19. 152. Donaldson on Pind. *Olymp.* 7. 1; Cobet, *Nov. Lect.* p. 396. We have the same metaphorical use of the word as here in 18. 296, τὴν ἐλευθερίαν προπεπωκότες . . . Φιλίππω, said of the traitors in the various cities of Greece. Comp. the expression of Milton (*Prose Works*, I, p. 5, Bohn), “not scrupling to give away for compliments.” (Pl. *Apol.* 35 C, καταχαρίζεσθαι τὰ δίκαια.)

τῆς π. χ.] the gen. of price, “for,” “to purchase a moment’s popularity.” note to 6. 27.

**τοιαυτί]** “the results are what we see.”

§ 23. **κεφάλαια]** “summaries of the doings,” by way of contrast.

**βραχὺς]** such promises of brevity are constantly made by way of conciliating attention. 6. 6; 9. 25; 18. 9, &c.

οὐ γάρ ἀλλοτρίοις] Isocr. 9. 77, σὲ . . . οὐκ ἀλλοτρίοις παραδείγμασι χρώμενος ἀλλ' οἰκείοις παρακαλῶ.

Dem. 19. 269, “for the examples by following which you may yet be happy are not to be found abroad but at home.” On the dat. εὐδαιμοσιν see Madv. 159.

§ 24. οἵς . . . αὐτούς] “whom the speakers did not humour or caress”—a change from the relative to the demonstrative, which regularly takes place where the relative if repeated would be in a different case (9. 47; 15. 26; 19. 309. Madv. 104)—sometimes when the case in both clauses is the same. 23. III, φ πολὺ μᾶλλον ἐλυσιτέλει . . . λαμβάνειν . . . καὶ αἴρετάτερον ἦν αὐτῷ, and ib. 181. Occasionally the second clause has neither the demonstrative nor relative. Ps. Dem. 10. 31, οἵς βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπεληφεν αὐτῷ. 18. 82; 19. 135; 20. 149, &c.

**πέντε . . . καὶ τ. ἔτη]** i. e. from B.C. 478, when the allies ranged themselves under the leadership of Athens, to the Peloponnesian war. 9. 23 he makes the hegemony of Athens last seventy-three years, i. e. to the battle of Aegospotami. cf. Böckh, *Publ. Econ.* book 3, c. 20, note 591, where he comments on these and other statements of the orators.

**ἐκόντων]** “with their consent,” which Athenian speakers were never weary of repeating. Isocr. 7. 17,

ἀνήγαγον, ὑπήκουε δὲ ὁ ταύτην τὴν χώραν ἔχων αὐτοῖς βασιλεὺς ὥσπερ ἐστὶ προσῆκον βάρβαρον "Ελλησι, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ καὶ ναυμαχοῦντες ἐστησαν τρόπαια αὐτοὶ στρατευόμενοι, μόνοι δὲ ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις δόξαν τῶν φθονούντων κατέλιπον. 25. ἐπὶ μὲν δὴ τῶν 'Ελληνικῶν ἦσαν τοιοῦτοι ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὅποιοι, ἐν τε τοῖς κοινοῖς καὶ ἐν τοῖς ἰδίοις. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν ἴερῶν καὶ τῶν ἐν τούτοις ἀναθημάτων ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν

παρ' ἐκόντων τῶν 'Ε. τὴν ἡγεμονίαν ἔλαβον. id. 4. 71, δόνταν . . . τῶν ἄλλων 'Ε. Thuc. I. 96; Aesch. 3. 58; Deinarch. I. 38, παρ' ἐκόντων καὶ βουλομένων τῶν 'Ε.

**πλείω ἢ μ. τ.]** Böckh, l.c. What Dem. for the purposes of his speech assigns here and in § 25 to the worthies of the good old times, Isocr. (15. 234) attributes to Pericles. cf. Aesch. 2. 173 sq.

ἀνήγαγον is supported by Isocr. 8. 126, εἰς δὲ τὴν ἀκρόπολιν ἀνήγαγεν (Pericles) ὀκτακισχίλια ταλαντα. The more common verb in this case is ἀναφέρειν.

**ὑπήκουε]** In Ps. Dem. 7. 12 it is said ἐφ' ἡμῖν γὰρ ἦν ἡ Μακεδονία καὶ φόρους ἡμῖν ἐφερεν. This, as also ὑπήκουε, probably refers to the towns on the coast, Pydna, &c., which Dem. and Hegesippus choose to represent as a subjection of the kingdom. Thirl. 5. 185.

**ὥσπερ . . . 'Ε.]** Arist. Pol. I. 5, δό φασιν οἱ ποιηταί, βαρβάρων δ' "Ελληνας ἄρχειν εἰκός (Eur. *Iphig.* Aut. 1400), ὡς ταῦτα φύσει βάρβαρον καὶ δοῦλον ὦν.

**αὐτοὶ στρατευόμενοι]** the point he had insisted on so strongly in the first Olynthiac. cf. infr. § 30.

**τὴν ἐπὶ]** Don. p. 518 c c.—I. II; Ps. Dem. II. 10, δόξαν ἔχοντες . . . ἐπ' ἀνδρείᾳ : "left behind them by their achievements a glory superior to detraction." οἱ γὰρ φθονοῦντες ἢ τοῖς λοισ φθονοῦσιν ἢ τοῖς παρὰ

μικρὸν μείζοις, οὐ μὴν τοῖς πάνυ ὑπερβάλλουσιν. Schol.

§ 25. ἐπὶ . . . τῶν 'Ε.] "in the affairs of Greece." 2. 1; Jelf, 633. 3 d.

**ἐν δὲ τοῖς]** "at home both in public and private life." 18. 109, ταῦτα . . . ἥθος ἔχων ἐν τε τοῖς κατὰ τὴν πόλιν πολιτεύμασι καὶ ἐν τοῖς 'Ελληνικοῖς φανήσομαι.

**οἰκοδομήματα . . . κατεσκεύασαν]** In 23. 207, where Dem. had already drawn a comparison between the statesmen of former times and those of his own day, he speaks of τὰ . . . τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα . . . Προπύλαια ταῦτα (in front of him as he stood on the bema), νεώσοικοι, στοάι, Πειραιές, τάλλα οἷς κατεσκευασμένην δράτε τὴν πόλιν. cf. also 22. 76. Arnold on Thuc. I. 10, τὰ τῆς κατασκευῆς ἐδάφη, and id. 6. 17. "as public men they erected for us edifices and beautiful works (ornaments) so numerous and splendid in temples . . ."

**κάλλη . . . ἱερῶν]** a mode of expression which belongs to the syntax of poetry. cf. Soph. *Aj.* 14 with G. Wolff's note. Pl. *Phaedr.* c. 4, καὶ ἄλλων ἀμηχάνων πλήθη τε καὶ ἀτοπίαι τερατολόγων τινῶν φύσεων. Legg. I. 625 B, κυπαρίσσων ὑψη τε καὶ κάλλη θαυμάσια. Dem. 6. 5, μέγεθος δυνάμεως.

**ώστε . . . ὑπερβολήν]** The same words occur in 23 l.c. Isocr. 4. 5,

λελεῖφθαι· ἵδια δ' οὕτω σώφρονες ἡσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἥθει μένοντες 26. ὥστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὅποια ποτ' ἔστιν, ὅρᾳ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν· οὐ γὰρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὐξεῖν ἔκαστος ὥστο δεῖν. ἐκ δὲ τοῦ τὰ μὲν Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὔσεβῶς, τὰ δ' ἐν αὐτοῖς ἵστις διοικεῖν μεγάλην εἰκότως ἐκτήσαντο εὑδαιμονίαν. 27. τότε μὲν δὴ τοῦτον τὸν τρόπον εἶχε τὰ πράγματα ἐκείνοις, χρωμένοις οἷς εἶπον προστάταις· νῦν δὲ πῶς ὑμῖν ὑπὸ τῶν χρηστῶν τῶν νῦν τὰ πράγματα

ώστε μηδεμίαν λελεῖφθαι τοῖς ἄλλοις ὑπερβολήν, “power of surpassing them.”

**ἡσαν . . . μένοντες**] infr. 33, ἔστι . . . ἐπανέργαντα. 8. 75, ἦν γεγονός. Ps. Dem. 10. 3, ἔστι . . . δυνάμενα. 19. 37, ἀναδεχόμενος . . . ἔσται: so frequently with ὑπάρχω. cf. 4. 13. Don. § 420. Madv. 180 d. In many instances this resolution is used because ἔστι is otherwise required in the sentence, as here and 2. 26; 19. 294, ἔστι φοβερὰ καὶ προνοίας . . . δεδμένα (Aesch. 3. 28, ὁ δέ γε νόμος Βραχὺς . . . καὶ ταχὺ λίνων τὰς τούτου τέχνας); 18. 13. By **ἡσαν μένοντες** their adherence to the spirit of the constitution is represented as a quality and habit in them, and not as a fact merely.

**τῷ . . . ἥθει**] “the spirit,” “the principle of the constitution,” that no one should seek **πλεονεκτεῖν**. cf. Thuc. 2. 39; Aesch. 1. 5, ὑμῖν δὲ τοῖς τὴν ἴσην καὶ ἔννομον πολιτείαν ἔχοντις) (τοῖς . . . διτιγαρχικοῖς καὶ τοῖς τὴν ἄνιστον πολιτείαν πολιτευομένοις.

§ 26. **τὴν Μιλτιάδου**] In 23. 207 the article is omitted before Μιλτιάδου on the authority of S. Cobet (*Hyper. Fun. Or.* p. 40) would insert it “ne Themistocles et Miltiades in unis aedibus habitasse dicantur.” I believe this criticism to be unfounded. cf. note to 2. 9; 19. 303,

τὸ Μιλτιάδου καὶ Θεμιστοκλέous ψήφισμα ἀναγιγνώσκων καὶ τὸν . . . ὄρκον: but no one ever heard of a decree of two persons.

For **ὅποια** Cobet l. c. proposes **ὅπου**, which is adopted by West. But the reading of the MSS. (“what the style of it is”) is more in keeping with what follows.

**τῆς τοῦ γείτονος**] 23 l. c. ὅρᾳ τῶν πολλῶν οὐδὲν σεμνοτέραν οὖσαν.

**εἰς περιουσίαν**] “with a view to profit,” whereas the statesmen of that day had grown rich by their administration of public affairs; see on § 29; Isocr. 7. 25, οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνδιμίζον εἶναι τὴν τῶν κοινῶν ἐπιμέλειαν. The whole passage is worth consulting.

**τὸ κοινὸν αὐξεῖν**] Horace and Cicero say the same of the Roman statesmen of the old republic. 1 *Carm.* 15. 13; *Pro Flacco*, § 28.

**ἐκ δὲ τοῦ**] “and by acting honourably towards the Greeks, . . . and towards each other in a spirit of equality (as demanded by the principle of the constitution; 23. 206 ἵδια δ' οὐδεὶς ὑπερεῖχε τῶν πολλῶν. supr. § 26) they naturally attained to great prosperity.”

§ 27. **νῦν δέ**] ἀνεξετάξει τὴν πολιτείαν τὴν περὶ τὸν Εὐβοιλον δμοίως ἀπὸ τῶν τριῶν, τῶν τε Ἐλληνικῶν (§§ 27, 28), καὶ τῶν ἴδιων

έχει; ἀρά γε ὁμοίως καὶ παραπλησίως; οἷς τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἀν ἔχων εἰπεῖν ἀλλ' ὅσης ἄπαντες ὥρατε ἐρημίας ἐπειλημμένοι, καὶ Λακεδαιμονίων μὲν ἀπολωλότων, Θηβαίων δ' ἀσχόλων ὄντων, τῶν δ' ἄλλων οὐδενὸς ὄντος ἀξιόχρεω περὶ τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἔξον δ' ἡμῖν καὶ τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν ἄλλων δίκαια βραβεύειν, 28. ἀπεστερήμεθα μὲν χώρας οἰκείας, πλείω δ' ἡ χίλια καὶ πεντακόσια τάλαντα ἀνηλώκαμεν εἰς οὐδὲν δέον, οὓς δ' ἐν τῷ πολέμῳ συμμάχους ἐκτησάμεθα,

(§ 29) καὶ τῶν πολιτικῶν (§ 29).

Schol.

ὑπὸ . . . ἔχει] 2. 9.

**χρηστῶν]** ironical. Arist. *Nub.* 8; Dem. 18. 30 and 89. “this then is the state in which they found their affairs in those times when they used those whom I have mentioned as leaders; in what state do you see (ὑμῖν, 2. 31) them now under the management of the worthies of our day?”

**ὁμοίως καὶ παραπλησίως]** “in one do you think like and resembling it?” 19. 196; Thuc. 1. 140. Some MSS. have ἦ instead of καὶ, as in 19. 63, 307, &c.

**οἷς]** “si scripsit Dem. non dubium est quia ad praecedens ὑμῖν referri voluerit et inchoatam structuram periodi οἷς ἔξδν τὰ ὑ. αὐτῶν . . . ἔχειν . . . interpositis verbis τὰ μὲν ἄλλα σ. et quae sequuntur abruperit.” Dind. Though Schäfer’s conjecture that οἷς is due to the preceding -ws is plausible, Dind. is no doubt right. ἡμῖν takes up οἷς, and δέ in ἔξδν δέ is resumptive, as in Thuc. 1. 18. 3; 5. 16. 1, &c. Dind. now reads οἱ . . . τὰ μὲν ἄλλα . . . and omits δέ after ἔξδν.

**τὰ μὲν ἄλλα . . . ἄλλα]** 9. 21. Observe in the following words the gen. abs. coupled to a participle in the nom. by καὶ, as so often in Thucydides. Dem. 19. 17; Aesch. 3. 90, ἀπὸρῶν . . . καὶ παραγγελλομένης . . . στρατείας. “though we—

passing over many other topics I could mention, I will only say that though favoured with an absence of competitors (4. 49; Ps. Dem. 10. 47, ἐρημον ἀνείλετο) so complete as you all see, though the L. were ruined (by the battle of Leuctra and the loss of their power in the Peloponnesian), the T. fully occupied (by the Phocian war), and of the rest no one was competent to contest the supremacy with us, when I say (δέ) we might both hold our own securely and arbitrate the rights of the rest . . . ;” this last point is expressed less strongly in 4. 10 by τὰ τῶν Ἐ. διοικεῖν. Isocr. 5. 70, τῶν παρὰ σοῦ (Philip) βραβεύομένων.

**ἀν ἔχων]** “though I could” if necessary. 8. 52; 9. 25. Jelf, 429. 4.

§ 28. **χώρας οἰκείας]** Amphipolis, Pydna, &c.

**εἰς οὐδὲν δέον]** “to no purpose.”

1. 27.

**οὓς συμμάχους]** Aesch. 2. 70, συνέβαινε δὲ ὑμῶν τὸν στρατηγόν (Chares) ἐν τῷ πολέμῳ ἐβδομήκοντα μὲν καὶ πέντε πόλις συμμαχίδας ἀποβεβληκέναι, ἢς ἐκτήσατο Τιμόθεος . . . καὶ κατέστησεν ἐς τὸ συνέδριον. Grote, 10. 149. He speaks here of the Boeotian war, in which the Athenians, after the attempt of Sphodrias to surprise the Piraeus, sided with Thebes against Sparta B.C. 378.

εἰρήνης οὕσης ἀπολωλέκασιν οὗτοι, ἔχθρὸν δ' ἐφ' ἡμᾶς αὐτοὺς τηλικοῦτον ἡσκήκαμεν. ἦ φρασάτω τις ἐμοὶ παρ-ελθών, πόθεν ἄλλοθεν ἴσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος. 29. ἀλλ' ὁ τāν, εἰ ταῦτα φαύλως, τά γ' ἐν αὐτῇ τῇ πόλει νῦν ἄμεινον ἔχει. καὶ τί ἀν εὐπεῖν τις ἔχοι; τὰς ἐπάλξεις ἀς κονιώμεν, καὶ τὰς ὅδους ἀς ἐπισκευάζομεν, καὶ κρήνας, καὶ λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα πολιτευομένους, ὃν οὐ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασιν, οὐ δ' ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς ἴδιας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ κατεσκευασμένοι, ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονε, τοσούτῳ τὰ τούτων ἥγειται.

**οὗτοι**] i. e. Eubulus and his party, the χρηστοὶ of § 27.

**τηλικοῦτον**] proleptic, “thus powerful.” In Aesch. 2. 136 μὴ βούλεσθαι δύναμιν ἀνθρώπων ἀπίστων ἐπασκῆσαι, Schultz now rightly reads ἐπαυξῆσαι.

ἢ] 2. 8.

ἢ παρ' ἡμῶν αὐτῶν] cf. what is said in 1. 9; 2. 4; 4. 11.

§ 29. ὁ τāν] 1. 26. Ps. Dem. 25. 78, ἀλλ', ὁ τāν, εἰς τὰς λειτουργίας ἀναχωρήσεται. comp. 22. 69.

τά γ', κ.τ.λ.] “at all events matters at home are in a better state.” The language of Isocr. 8. 49 is very similar to that of our passage—ἄλλα γὰρ τὰ κατὰ τὴν πόλιν ἀν τις ἴδων καλῶς διοικούμενα περὶ τῶν ὄλλων θαρρήσειν, ἀλλ' οὐκ ἐπ' αὐτοῖς τούτοις μάλιστ' ἀγανακτήσειν;” The question is asked in order to give him an opportunity for reviewing the home administration of Eubulus.

ἀς κονιώμεν] He had already alluded to these points in 23. 208. cf. Ps. Dem. 13. 30, δημοσίᾳ... ἡ πόλις ἡμῶν τὰς ὅδους ἀγαπᾷ κατασκευάζουσα καὶ κρήνας καὶ κονιάματα καὶ λήρους. comp. the counter-statement of Deinarchus (1. 96). All these matters fell under the charge of Eubulus as manager of the Theorica. Aesch. 3. 25.

**λήρους**] “nonsense,” as in 13. 20 just quoted. Pl. *Gorg.* 490 C.

**τὸν ταῦτα πολ.**] 20. 133; Aesch. 2. 177, πολέμου ἐκ πολέμου πολιτευόμενοι: “whose statesmanship consists in such things,” “of whose statesmanship these are the results.”

**ἐκ πτωχῶν**] Isocr. 8. 124 makes the same charge against the βότορες, and says, with some humour (§ 127), “the orators tell us that διὰ τὴν τῶν κοινῶν ἐπιμέλειαν οὐ δύνανται τοῖς αὐτῶν ἴδιοις προσέχειν τὸν νοῦν, φαίνεται δὲ τὰ μὲν ἀμελούμενα τοσαύτην εἰληφότα τὴν ἐπίδοσιν . . . ,” while the bulk of the people was in penury. From the frequency of statements of this kind, it seems to have been taken for granted that all who had the opportunity would and did enrich themselves at the expense of the state. Dem. 8. 66; 21. 189; 24. 124: Lys. 19. 49; 21. 13 and 14; 25. 30; 27. 9; 28. 1 and 13; 29. 2: Isocr. 8. 124. “from being beggars have become wealthy, others that were obscure have risen to honour.”

**ἔνιοι**] Meidias, among others, may be meant; he having (21. 158) οἰκίαν φωδόμηκεν Ἐλευσῖνι τοσαύτην ὥστε πᾶσιν ἐπισκοπεῖν τοῖς ἐν τῷ τόπῳ. Böckh, *Publ. Econ.* bk. I, c. 12.

**σεμνοτέρας**] proleptic, “grander.”

30. Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δὴ ποτε ἄπαντεῖχε καλῶς τότε καὶ νῦν οὐκ ὄρθως; ὅτι τὸ μὲν πρῶτον καὶ στρατεύεσθαι τολμῶν αὐτὸς ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ἀπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκάστῳ καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινὸς μεταλαβεῖν. 31. νῦν δὲ τούνατίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἄπαντα πράττεται, ὑμεῖς δὲ ὁ δῆμος ἐκνευρισμένοι καὶ περιηρημένοι χρήματα καὶ συμμάχους ἐν ὑπηρέτου καὶ προσθήκης μέρει γεγένησθε, ἀγαπῶντες ἐὰν μεταδιδώσῃ θεωρικῶν ὑμῶν ἡ Βοηδρόμια πέμψωσι οὗτοι, καὶ τὸ πάντων

§ 30. Τί δὴ τὸ . . αἴτιον] 8. 56, τί ποτ' οὖν ἔστι τὸ αἴτιον, and so 19. 208: without the art. 9. 36 and 63. cf. 6. 3: “what then is the cause of all this?”

τὸ μὲν πρῶτον] “*ab initio quidem, olim quidem*, opponitur *infr. νῦν δέ*.” Schäf. Dind. now reads *πρότερον*, omitting *καὶ*. There is surely no reason for any change: “having the resolution (besides performing other duties) to serve also in person.” On the decay of the military spirit at Athens see the admirable remarks of Grote, 11. 390; also Thirl. 5. 320.

δεσπότης τῶν πολιτευομένων] cf. the similar passage in 23. 209.

κύριος] “disposed of all emoluments; and each of the rest (i. e. the public men) was well satisfied . . .”

§ 31.] ἐκνευρισμένοι is opposed to τολμῶν στρ., and περιηρημένοι χρ. καὶ σ. το κύριος . . . ἀγαθῶν. comp. Pl. *Rep.* 3. 411 B, ἔως ἣν ἐκτήξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὕσπερ νῦν ἐκ τῆς ψυχῆς, and the metaphor attributed to Demosth. by Aesch. 3. 166, ὑποτέμηται τὰ νεῦρα τῶν πραγμάτων—“enervated and stripped of money and allies.” Thuc. 3. 11, τοῦ ἄλλου περιηρημένου. Dem. 19. 220, μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιήρηται.

ἐν . . . γεγένησθε] “have sunk to

the position of underlings and dependents.” 2. 14; 23. 210, ἡ πόλις εἰς ὑπηρέτου σχῆμα καὶ τάξιν προελήλυθε, καὶ Χαρίδημον εἰς χρὴ φρουρεῖν βούλευεται, Χαρίδημον, οἷμοι—a fine instance of *σχετλιασμός*, with which compare 19. 113 and 22. 178 Ἀνδροτίων ὑμῶν ἐπισκευαστῆς πομπείων, Ἀνδροτίων, ὃ Ζεῦ καὶ θεοί. On the state of the poor at Athens at this time cf. Isocr. 7. 54.

μεταδιδῶσι] Bekk. st. and Dind. Schäf. preferred *μεταδῶσι*, appealing to *μεταλαβεῖν* § 30 (which is not in point) and *πέμψωσι* in the next sentence; and so Bekker. But *μεταδιδῶσι* is clearly right, expressing that the distribution of the fund was a regular thing (“if they give you your regular allowances you are content”), while *πέμψωσι* is with equal propriety used of what is occasional and transient. Madv. 128.

Βοηδρόμια] Bekk. st., Dind., &c. from F S Ω. Βοῆδια Bekk., which is recognized by Dionysius, Hermogenes, and the Scholiast, who remarks on it τοῦτο εἰς Χάρητα διαβάς γάρ εἰς τὴν Ασίαν πρὸς Ἀρτάβαζον τοῖς ξενικοῖς στρατεύμασι πορθήσας Λάμψακον καὶ Σίγειον ἐπεμψεν Ἀθηναῖοις βοῦς ἢ διέλοντο κατὰ φυλάς. But *πέμψωσι* οὐ τοις and the whole context show that this interpretation is unfounded.

ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε. οἱ δὲ ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι χειροήθεις αὗτοῖς ποιοῦντες. 32. ἔστι δὲ οὐδέποτ', οἷμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας ὅποι ἄττα γὰρ ἀν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ἦ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. ταῦτα μὰ τὴν Δήμητρα οὐκ ἀν θαυμάσαιμι, εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεποιηκότων

If therefore *Bοῖδια* were retained, we should have to understand the passage to mean not “if they shall have sent you sorry beeves,” which has no meaning as said of *οὐτοῖς*, public men living at Athens, but as Isocr.

7. 29, τὰ περὶ τοὺς θεοὺς . . . οὐκ ἀνωμάλως . . . οὐτ' ἔθεράπενον οὐτ' ὥργιαζον· οὐδὲ ὅπότε μὲν δόξειεν αὗτοῖς τριακοσίας μὲν βοῦς ἔπειρον, ὅπότε δὲ τύχοιεν, τὰς πατρίας θυσίας ἔξελειπον: so that the sense would be, “if they give you your regular allowances and an occasional feast upon a sacrifice (for as Xen. *Rep.*

*Ath.* 2. 9 says θύοντιν οὖν δημοσίᾳ μὲν ἡ πόλις ἵερεια πολλά· ἔστι δὲ ὁ δῆμος ὁ εὐωχούμενος καὶ διαλαγχάνων τὰ ἱερεῖα) you are content.”

But Bekk. is no doubt right in now reading *Βοηδρόμια*, “celebrate the B. with a procession.” Madv. 26, obs. 2. As there is no evidence that a procession was an ordinary part of the festival, we must suppose, with Sauppe, that Eubulus had on the last occasion made this addition to gratify the people.

τὸ πάντων ἀνδρειότατον] ironical; “and manliest part of all;” 2. 1; 6. 31. ἀνανδρότατον, which Bekker read, is much less forcible.

τῶν ὑμετέρων αὐτῶν] in the nom. τὰ ὑμέτερα αὐτῶν.

χάριν προσοφείλετε] “you feel grateful to them, besides for what is your own.” Compare Lys. 27. 11, νῦν δὲ οὐτως ἡ πόλις διάκειται, ὥστε οὐκέτι ἀν οὐτοῖς κλέπτοντιν ὅργιζεσθε, ἀλλ' ἀν αὐτοῦ λαμβάνετε χάριν ἵστε, ὥσπερ ὑμεῖς τὰ τούτων

μισθαρνοῦντες, ἀλλ' οὐ τούτων τὰ διμέτερα κλεπτόντων.

καθείρξαντες] “having cooped you up within the walls of the city,” as in a cage. Arist. *Eg.* 791, ἀλλὰ καθείρξας αὐτὸν βλίτεις.

τιθασεύουσι] So Ischomachus says of his young wife in Xen. *Oecon.* c. 7, ἐπει ἦδη μοι χειροήθης ἦν καὶ ἐτιθάσευτο ὥστε διαλέγεσθαι. Arist. *Vesp.* 704, Βούλονται γάρ σε πένητ' εἶναι . . . ὥντα γιγνώσκης τὸ τιθασευτήν. cf. 23. 210, and the illustrative passage in Isocr. 8. 129 sq.

§ 32. μέγα . . . φρόνημα] “high and independent spirit.” This passage is copied in Ps. Dem. 13. 25. Vömel refers to Cic. *Zael.* § 32.

ὅποι ἄττα] i.e. the nature of the employments of men must necessarily determine also the spirit with which they are animated. On this ground the *βανανοικα τέχναι* were condemned as enervating and debasing to body and spirit, and so unworthy of freemen. cf. the instructive passage in Xen. *Oecon.* c. 4. 1. Cic. *De Off.* 1. 42. Arist. *Polit.* 8, c. 2.

τῶν πεποιηκότων] i. e. ἡ τοῖς πεποιηκότι. Madv. 90, r. 9. 40; 20. 135, ὅσφ δὲ ὑμῖν αἰσχύλοι τῶν ἄλλων. “I should not be surprised if I for mentioning these things suffered more severely at your hands than those who have brought them about.” Isocr. 8. 38, δρῶ δὲ ὑμᾶς χαλεπάτερον διατιθεμένους πρὸς τοὺς ἐπιτιμῶντας ἡ πρὸς τοὺς αἰτίους τῶν κακῶν γεγένημένους.

αὐτὰ γενέσθαι οὐδὲ γὰρ παρρησία περὶ πάντων ἀεὶ παρ' ὑμῖν ἔστιν, ἀλλ' ἔγωγε ὅτι καὶ νῦν γέγονε θαυμάζω.

33. Ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐθελήσητε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρήσησθε, ἵστως ἄν, ἵστως, ὃ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσαισθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε, ἢ τοῖς ἀσθενοῦσι παρὰ τῶν ἰατρῶν σιτίοις διδομένοις ἔσικε. καὶ γὰρ οὕτ' ἴσχὺν ἔκεινα ἐντίθησιν οὕτ' ἀποθνήσκειν ἔᾳ· καὶ ταῦτα, ἢ νέμεσθε νῦν ὑμεῖς, οὕτε τοσαῦτά ἔστιν ὥστε ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὕτ'

**παρρησία]** Isocr. makes the same complaint 8. 14; compare Dem. 8. 32; 15. I.

**ἀλλά]** “nay.”

§ 33. ἀλλὰ νῦν γ' ἔτι] “if then but even now” = the νῦν ἐπειδήπερ οὐ πρότερον of 4. 7; 18. 191, ἐπειδὴ δ' οὐ τότε ἀλλὰ νῦν δεῖξον. Elmsl. *Med.* 882.

**ἀφορμαῖς ἐπὶ]** “if you employ these your superfluities at home as means to gain (2. 22) advantages abroad, perhaps, men of A., perhaps you might gain . . .”

For **χρήσησθε τῷ** have **χρῆσθαι**, which Schäfer regarded with favour. We have the same form of hypothetical sentence in Ps. Dem. 10. 31, οἷς ἀν χρησώμεθα . . . ἵστως ἀν γενόιτο. Xen. *Anab.* 4. 8. 11: Madv. 135 c, r. 1 a.

**τοῖς ἀσθενοῦσι]** To meet the difficulty of the construction, Dind. has proposed (pref. p. xiv. Teubn.) to read **τοῖς τοῖς ἀσθενοῦσι**, Vömel to take the article with **σιτίοις** and tacitly understand it with **ἀσθενοῦσι** — neither an expedient likely to meet with favour. Schäf., Sauppe, and others construct the words thus, **ἢ ἔσικε σ. δ. τοῖς ἀσθ.**, and this view seems to be adopted by Dind. in the notes to his Oxford edition. (In his last edition he has **ἀσθενοῦσι** in brackets.) There seem to be two insuperable objections to this; first,

the emphasis of the comparison is clearly upon **σιτίοις**, which therefore ought to have the article; and, secondly, in this order of words where the participle is at the end the article belongs to the substantive. If therefore **ἀσθενοῦσι** cannot be translated “to sick people,” (cf. infr. **μηδὲν ποιοῦσι**.) Cobet must be right in ejecting the word, which may have crept in from the margin, and would then naturally attach itself to the article. The reference to this passage in Lucian, *De Merced. Cond.* c. 5, ἐπει δέ, ὡς δὲ καλός που βήτωρ ἔφη, τοῖς τῶν νοσούντων σιτίοις ἔσικότα λαμβάνουσι, is too vague to decide the question. **τῶν ν.** is a natural equivalent for **τοῖς παρὰ τῶν** i. δ., and does not necessitate the inference that Lucian had **ἀσθενοῦσι** in his copy. On the position of the participle see Madv. 9 a, r. 1; 18. 98, 126, **τὰς ὑπὸ τούτου βλασφημίας . . . εἰρημένας**. Thuc. 1. 90; 4. 114 al., “are like the diet prescribed (for sick people) by physicians.” (Pl. *Gorg.* 467 c, οἱ τὰ φάρμακα πίνοντες παρὰ τῶν ἰατρῶν: Dem. 20. 15, **τῶν παρὰ τῶν** ἄλλων πολιτειῶν διδομένων.)

**καὶ . . . καί]** “for as that neither imparts strength nor suffers them to die, so these allowances are neither considerable enough to be of any lasting service . . .”

ἀπογνόντας ἄλλο τι πράττειν ἐἃ, ἀλλ' ἔστι ταῦτα τὴν ἑκάστου ῥᾳθυμίαν ὑμῶν ἐπαυξάνοντα. 34. οὐκοῦν σὺ μισθοφορὰν λέγεις; φήσει τις. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἀπάντων, ὡς ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἡ πόλις, τοῦθ' ὑπάρχοι. ἔξεστιν ἄγειν ἡσυχίαν; οἴκοι μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκη τι ποιεῖν αἰσχρὸν ἀπηλλαγμένος. συμβαίνει τι τοιοῦτον οἶνον καὶ τὰ νῦν; στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐτῶν τούτων λημμάτων, ὡς πέρ ἔστι δίκαιον ὑπὲρ τῆς πατρίδος. ἔστι τις ἔξω τῆς ἡλικίας ἥμῶν; | ὅσα οὖτος ἀτάκτως νῦν λαμβάνων οὐκ ὠφελεῖ, ταῦτ' ἐν ἴσῃ τάξει λαμβανέτω, πάντ' ἐφορῶν καὶ διοικῶν ἢ χρὴ

**ἀπογνόντας]** “give them up,” “reject their aid.” 6. 16, **ἀπεγγνωσκε Θηβαίους.**

**ἔστι . . . ἐπαυξάνοντα]** Dem. seems to have been led to choose this mode of expression here by the preceding **τοσαῦτά ἔστιν.** cf. 2. 16; and note to § 25 supr. “go on increasing,” “only serve to increase the apathy of each one of you.”

§ 34. **οὐκοῦν]** i. e. then do you propose that instead of being distributed as now, the fund shall be received in the shape of pay for service? cf. 1. 19.

**καὶ . . γε]** “yes, and forthwith the same arrangement for all.” 1. 20.

**τὸ μέρος]** “his share.”

**ὑπάρχοι]** expressing the object contemplated by the orator when he mentally framed his proposition: “may be that whatever it be that the state requires.” Pl. *Rep.* 410 B, οἱ καθιστάντες μονικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἔνεκά τινες οἴνται καθιστᾶσιν, ἵνα τῇ μὲν τῷ σῶμα θεραπεύοντο, τῇ δὲ τὴν ψυχήν. In Arist. *Ranae*, 766 (νόμος τις ἐνθάδ' ἔστι κείμενος ἀπὸ τῶν τεχνῶν . . τὸν ἄριστον ὄντα . . λαμβάνειν . . ἔως ἀφίκοιτο . . σοφώτερος), ἀφίκοιτo naturally enough follows **κείμενος**, as **κεῖσθαι** is regularly used instead

of **τεθεῖσθαι.**

**ἔξεστιν . . ἡσυχίαν]** cf. supr. 18, note to **καὶ νῦν.**

**βελτίων]** with **μένων.** Madv. 177 b. 2. 4. Soph. *Aj.* 635, **κρείσσων γὰρ** “Αἰδα κεύθων ἢ νοσῶν μάταν. Sometimes we have a clause added with **ἢ.** *Oed. Tyr.* 1368; Lys. 26. 11, **κρείσσων** **ἥν** δ **πατήρ** αὐτοῦ μὴ λειτουργήσας **ἢ τοσαῦτα . . . ἀναλώσας.**

**ἀνάγκη]** “from necessity.” Madv. 41 with the r. cf. Thuc. 3. 82. 2; Dem. 18. 257, **ἔχειν δσα χρὴ τὸν μηδὲν αἰσχρὸν ποιήσοντα δι' ἔνδειαν.** Thuc. 3. 45. 4.

**στρατιώτης αὐτὸς ὑπάρχων]** sc. **βελτίων,** “does any occasion occur such as the present, he had better serve in person.”

**ἀπό]** 1. 22. “maintained by.”

**ἔξω τῆς ἡλικίας]** supr. § 4; 1. 18, “beyond the military age.”

**ὅσα]** with **λαμβάνων:** “all that such person takes irregularly without doing service.” comp. for the construction Thuc. 5. 9, **ἢ τὸν πολέμιον μάλιστ' ἀν** ἀπατήσας **τοὺς φίλους ὠφελήσαιεν,** and Dem. 6. 18, where the relative belongs to the participle, as here.

**ἐν τῷ τάξει]** “aequabili ordine,” i. e. with those serving in

πράττεσθαι. 35. ὅλως δὲ οὕτ’ ἀφελῶν οὕτε προσθείς, πλὴν μικρὸν τὴν ἀταξίαν ἀνελῶν εἰς τάξιν ἥγαγον τὴν πόλιν, τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεύεσθαι, τοῦ δικάζειν, τοῦ ποιεῖν τοῦθ’ ὅ τι καθ’ ἡλικίαν ἔκαστος ἔχοι καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἔστιν ὅπου μηδὲν ποιοῦσιν ἐγὼ τὰ τῶν ποιησόντων εὖπον ὡς δεῖ νέμειν, οὐδὲ αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορεῖν, ὅτι δὲ οἱ τοῦ δεῖνος νικῶσι ξένοι, ταῦτα πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται. 36. καὶ οὐχὶ μέρμφομαι τὸν ποιοῦντά τι τῶν δεόντων ὑπὲρ ὑμῶν, ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιῶ πράττειν ταῦτα ἐφ’ οὓς ἔτερους τιμάτε, καὶ μὴ παραχωρεῖν, ὃ ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἦν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλιπον.

the field, carrying out the *τὴν αὐτὴν σύνταξιν ἀπάντων*. cf. the next section. A good commentary is furnished by Ps. Dem. 13. 4, *λαμβάνειν ὑμᾶς φημὶ χρῆναι τὸ ίσον ἔκαστον, τοὺς μὲν ἐν ἡλικίᾳ στρατιωτικόν, τοὺς δ’ ὑπὲρ τὸν κατάλογον ἔξεταστικόν, ἢ ὅπως ὅν τις ὀνομάσαι τοῦτο.*

**λαμβανέτω]** Bekk., Sauppe, Dind., and West. read *λαμβάνων*, from F S, keeping up the construction *μένων . . . ὑπάρχων*.

§ 35. **πλὴν μικρόν]** *μικρῶν* S, and so West.; “in a word, without adding or subtracting; only removing a little the irregularity that exists, I have brought (by the propositions in the previous sections) the state into order by establishing a uniform regulation for receiving money, for serving as a soldier, for sitting on juries, in short (1. 13, πάνθ’), for doing what each according to his age is equal to and occasion may require.”

**ἀπορεῖν]** *καλεῖ τὸ λαμβάνειν τοὺς δύο ὁβολούς, ἔξδν πλουτεῖν ἀπὸ τοῦ πολέμου.* Schol. “to be helpless,” Mr. Kennedy, which I prefer as suiting the context better; “in no case have I proposed that we should

give to those who won’t work what belongs to those who will, or that you should yourselves be idle (2. 13), take your ease (8. 53) and be helpless, while you hear that such a one’s mercenaries are victorious.” The reference is perhaps to the mercenaries whose success reported at Athens occasioned the tale about punishing Philip mentioned at the beginning of the speech. Grote, 11. 468.

§ 36. **τι τῶν δεόντων]** “any service for you.” Compare the similar language in 4. 27.

**ἀξιῶ]** “I would have,” “I call upon.” Buttm. *Ind. Mid.* The emphatic position of *τῆς τάξεως* and *τῆς ἀρετῆς* should be noticed: “and not withdraw from that post—the post of honour—which your ancestors bequeathed to you won by many a glorious struggle.”

**τῆς τάξεως]** 15. 22, *ταῦτην τὴν τάξιν . . . τῆς πολιτείας.* 18. 173, *τὴν τῆς εὐνόias τάξιν al.*

**μετά]** Thuc. 1. 70, *ταῦτα μετὰ πόνων πάντα καὶ κινδύνων . . . . . . μοχθοῦσι*, where see Arnold’s note.

Σχεδὸν εἴρηκα ἂ νομίζω συμφέρειν ὑμεῖς δ' ἔλοισθε ὁ τι  
καὶ τῇ πόλει καὶ ἄπασι συνοίσειν ὑμῖν μέλλει

Σχεδὸν εἴρηκα] “I think I have said.” Lat. “fere” (*Cic. De Off.* 1, c. 18, “atque ab iis rebus . . . quemadmodum ducatur honestum . . . satis fere diximus”). It seems

quite unnecessary to understand ἀπαντά with Heindorf, Pl. *Protag.* § 93, or μόνον with Buttm. in 21. 98, τοῦτό γε τῆς ὑθρεως αὐτοῦ σχεδὸν αἴτιον εὑρήσετε ὅν.



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